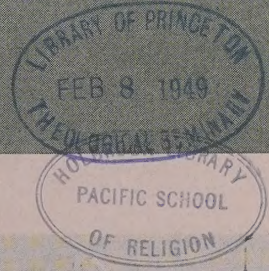
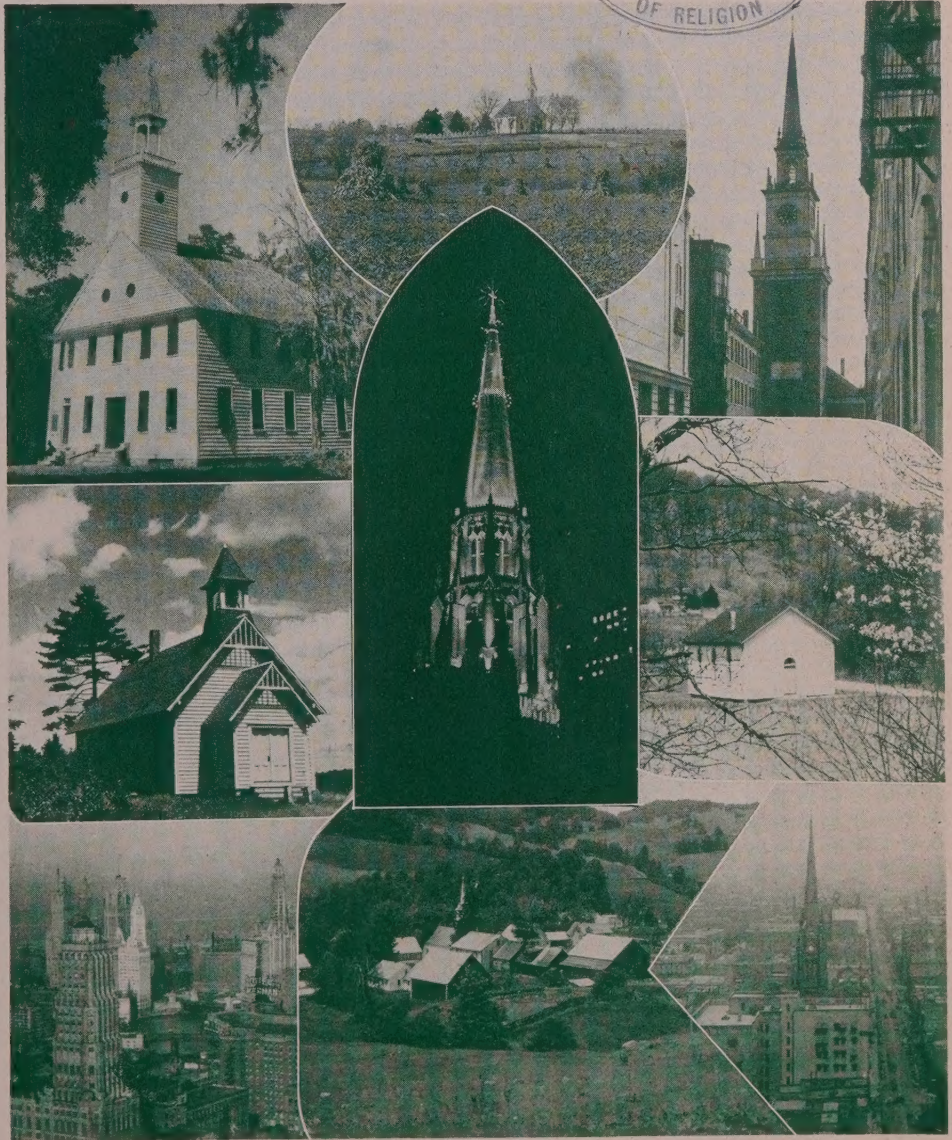


# INTERNATIONAL JOURNAL *of Religious Education*



## *The Church and the Community*

Featuring the  
Conference on  
the Community  
and Religious  
Education



MAY 1948



# United Christian Youth Movement Regional Planning Conferences

## PURPOSE

To develop in Christian young people an understanding and appreciation of the ecumenical Church and a more adequate philosophy of and improved skills for interdenominational youth work.

## PROGRAM

FELLOWSHIP with adults and youth of many religious and racial backgrounds in:

Bible Study

Worship

Informal Discussion

Recreation

SEMINARS for the study and practical planning of Christian youth action, majoring on the program emphases of the United Christian Youth Movement.

## WHO MAY ATTEND

YOUTH between 16 and 25 years of age who have completed their sophomore year in high school and who come under the following classifications:

Leaders of denominational youth programs in states, districts, presbyteries, synods, local communities, or on a national basis.

Leaders of interdenominational youth work in states, districts, counties, local communities or on a national basis.

Young people of leadership caliber interested in developing inter-church youth work or from communities planning to organize interdenominational youth work.

It is hoped that delegates will have had experience in denominational summer conferences.

ADULTS who are leaders of youth and who are approved by the administration may attend as counselors.

## FOR FURTHER INFORMATION

Write to your state or provincial council office, denominational youth office, or youth serving agency affiliated with the UCYM, or to the

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203 North Wabash Avenue

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(Administered through the International Council of Religious Education)

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MAY, 1948

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# The Magic of Human Association

IT IS WRITTEN in the nature of Man that he finds his full birth and his completed self only through Human Association. For the creative God has inscribed it so.

Through this magic of association there have come wars and divisions, hates that corrode the soul, narrowness that blinds the eye. But by it also there have been fostered a host of virtues and values that otherwise could not be.

In home, in country store, in churches and schools, in legislative halls and in the near-by Parliament of Man, this Magic of Human Association has worked its slow but inevitable will.

Because of it the earth has been dotted with communities of people living out their fortunes in this determinative form. And these communities differ in their scope and nature. We have among us:



The rural community where man runs through his fingers the two soils, Earth and Humanity, that make up the intimacies of his life.

That strange neighborhood where diverse people live in diverse worlds, both factory and farm.

An older collection of people where county lines that once bound people together are blurred by the newer magics of gasoline and electricity.

The small city that has begun to pull into itself the disturbances and distractions of the larger gathering together of people that is to be.

That large city, the seeming consummation of mere human living-together that says, Thus far shalt thou grow but no farther, and here shall thy evil will of size be stayed.

The satellite suburban community revolving around the sun of a larger city and subjecting its people to the strain of being rooted where they do not want to be and of working where they have no roots.

And last of all the fulfillment of man's drift to communal size, where man proudly says what is so hard for him to understand, "This is the Big City, Man."



All the way between the lone farmer and the still more lonely city dweller there works, silently, pervasively, to most of us unnamed and unknown, the most powerful Educator of us all, *the Community*, and its charter was given it by the Almighty God who wrote indelibly in the nature of Man this Magic of Human Association.



# Spiritual insight from the past

Selections by Joseph Sittler, Jr.

Beginning with this issue the JOURNAL presents more of the great classics of the devotional life. These follow the messages of the mystics given in the first three months of this year. For three months these selections are being made from the vast resources that have grown out of the spiritual heritage received through Catholic, Lutheran and Anglican sources. They are being selected by Dr. Joseph Sittler, Jr., who is thoroughly familiar with this field and has read and studied widely in it. He is Professor of Systematic Theology in the Chicago Lutheran Theological Seminary of Maywood, Illinois.

THE EDITORS

## Doctor John Donne, 1573-1631

*King's Chaplain, Dean of St. Paul's. Preacher, Poet, Analyst of the Spirit.*

The prose piece is from *Devotions* written on a sick-bed. The verse selections are from the *Oxford Book of Seventeenth Century Verse*.



"... for affliction is a treasure, and no man has affliction enough that is not matured and ripened by it, and made fit for God by that affliction. If a man carry treasure in bullock, or in a wedge of gold, and have none coined into current money, his treasure will not defray him as he travels. Tribulation is treasure in the nature of it, but it is not current money in the use of it, except we get nearer and nearer our home, heaven, by it. Another man may be sick too, and sick to death, and this affliction may lie in his bowels, as gold in a mine, and be of no use to him; but this bell,<sup>1</sup> that tells me of his affliction, digs out and applies that gold to me: if by this consideration of another's danger I take mine own into contemplation, and so secure myself, by making my recourse to my God, who is our only security."

(*Devotions*, XVII Meditation)



Batter my heart, three person'd God; for, You  
As yet but knocke, breathe, shine, and seeke to mend;  
That I may rise, and stand, o'erthrow mee, and bend  
Your force, to breake, blowe, burn and make me new.  
I, like an usurpt towne, to' another due,  
Labour to' admit you, but Oh, to no end,  
Reason your viceroy in mee, mee should defend,  
But is captiv'd, and proves weake or untrue.  
Yet dearly I love you, and would be loved faine,  
But am betroth'd unto your enemy:  
Divorce mee, untie, or breake that knot againe,  
Take mee to you, imprison mee, for I  
Except you' enthrall mee, never shall be free,

<sup>1</sup>... a church bell tolling, telling the writer on his sick bed, of the death of another.

Nor ever chaste, except you ravish mee.

(*Divine Poems*, XIV, 1633)



## HYMNE TO GOD MY GOD, IN MY SICKNESSE

Since I am coming to that Holy roome,  
Where, with thy Quire of Saints for evermore,  
I shall be made thy Musique; As I come  
I tune the Instrument here at the dore,  
And what I must doe them, thinke here before.



## A HYMN TO GOD THE FATHER

Wilt thou forgive that sin, where I begun,  
Which is my sin, though it were done before?  
Wilt thou forgive those sinns through which I runn  
And doe them still, though still I doe deplore?  
When thou has done, thou hast not done,  
for I have more.

Wilt thou forgive that sin, by which I' have wonne  
Others to sin, and made my sin their dore?  
Wilt thou forgive that sin which I did shunne  
A yeare or twoe, but wallowed in a score?  
When thou has done, thou has not done,  
for I have more.

I have a sin of feare that when I have spun  
My last thred, I shall perish on the shore;  
Sweare by thy self that at my Death, thy Son  
Shall shine as he shines nowe, and heretofore;  
And having done that thou has done,  
I have noe more.

(Trinity College, Dublin, MS.)



## Sir Thomas Browne, 1605-1682

*Physician, Contemplative, Architect of Devout Language.*  
The selections following are taken from *Religio Medici* and  
*Other Writings*, Everyman's Library.



"Those that know me but superficially, think less of me than I do of myself; those of my neer acquaintance think more; God, Who truly knows me, knows that I am nothing; for He only beholds me and all the world, Who looks not on us through a derived ray, or a trajection of a sensible species, but beholds the substance without the help of accidents, and the forms of things as we their operations.

Further, no man can judge another, because no man knows himself; for we censure others but as they disagree from that humour which we fancy laudable in ourselves, and commend others but for that wherein they seem to quadrate and consent with us. So that, in conclusion all is but that we all condemn, Self-love."



"... if we are directed only by our particular Natures, and regulate our inclinations by no higher rule than that of our reasons, we are but Moralists; Divinity will still call us Heathens. Therefore this great work of charity must have other motives, ends, and impulsions. I give no alms only to satisfie the hunger of my Brother, but to fulfill and accomplish the Will and Command of my God. I draw not my purse for his sake that demands it, but for His That enjoynd it. . . . He that relieves another upon the bare suggestion and bowels of pity, doth not this, so much for his sake as for his own . . . this is a sinister and politick kind of charity."



# Problems closer home

*The responsibility of the churches to the community*

By Harold E. Stassen\*

**I**T HAS LONG BEEN A CONVICTION with me that Protestantism needs to face up to its community task. We have maintained an effective ministry to individuals. We have carried on fruitful services to congregations and parishes. But too often we have not thought of our task as a community-wide responsibility.

In my years as Governor of Minnesota I was frequently impressed with the fine work individual pastors and congregations were doing with their own people. But just because Protestantism was divided there was duplication of effort at some points, neglect of opportunities at others, and a less than effective impression made upon the life of our towns and cities. "Surely," I thought, "Protestantism can devise some better strategy than this well-intentioned but fragmentary approach to our community problems."

This deep concern was made more vivid during my years in military service. In community after community, in city after city, I observed how effectively people rallied in support of the war effort in united community action. Here it was a bond drive. There it was a scrap collection. Somewhere else it was a Victory garden effort. And yet in another place it was an organization for civilian defense.

"Here are communities organized to support the war effort. They have done it unitedly and with little waste motion. The discovery of their unsuspected unity was a most pleasurable experience. Can we not move with equal facility to challenge the unchristian forces of our American communities and in so doing if only as a by-product, deepen and extend the sense of unity among our Protestant forces?"

In the fall of 1945 I visited the Staff of the International Council and found to my satisfaction that Dr. Roy G. Ross and his colleagues had been considering some of these same matters. They believed with me that we should give leadership to the Christian educational forces of the United States and Canada. We came together to the conclusion that a national conference might be the beginning of such an awareness. So the idea for the Community Conference, as we began to call it, was born. Under the able executive direction of Dr. T. T. Swearingen of the International Council Staff the plans began to move ahead. We came to Columbus on December 2nd with the hope that the conference would prove workmanlike in its processes, practical in its findings, and inspiring in its sense of commitment. It was the hope of all of us that we might arouse our church leaders to a sense of community responsibilities as well as find numerous ways to increase the constructive impact of the forces of religious education upon the communities from which we came. We hoped for our children's sake, indeed for our own, to affect for good the surroundings and environment of our homes, churches and schools.

We were all aware as we gathered that morning in the Central Presbyterian Church that there had been many speeches made upon the effects of atomic energy. Many



Leaders at the Conference on the Community and Religious Education. Left to right, T. T. Swearingen, Director; Harold E. Stassen, Chairman; Mark E. Dawber, Executive Secretary of the Home Missions Council of North America; and Roy G. Ross, General Secretary of the International Council of Religious Education.

books had been written on the United Nations and world relationships. Many articles had been prepared surveying the future welfare of Americans and the peoples of the world.

All of this concern was necessary and proper. These overshadowing problems were of rightful concern to those of us at Columbus as they are of rightful concern to all of us now.

But at the Community conference we became aware that our concern for world-wide problems should never cloud our vision of problems close at home.

The aftermath of the war has brought our concern for community welfare into focus, sharper than ever before. If ever we could ignore it with a clear conscience, we cannot now. Some of our community problems are new. Some are old, but recurrent and intensified. All must be solved in some reasonably effective manner if our community life is to support, rather than frustrate, our Christian ideal.

In such a mood and spirit we addressed ourselves to the work of the Conference with a maximum of democratic discussion and a minimum of oratory. We analyzed the constructive forces that exist in our communities. We laid bare the factors of community disintegration and demoralization. We proposed constructive programs designed

\* President, International Council of Religious Education, and three times governor of the state of Minnesota.



multiply the assets and reduce the liabilities of our modern American communities. We recognized that no uniform program could be suggested, adequate to meet the needs of our varied cities and villages. So we considered them separately from the small rural-agricultural community to the vast, teeming metropolis.

The Report of the Conference is being prepared in book form by Dr. Swearingen and will be published soon. We

**The most powerful Educator  
among us all — the Community."**

# Willy-nilly, the community teaches

**And a national Conference on the Community and Religious Education acts accordingly.**

**By T. T. Swearingen\***

**T**HE TITLE of this article is quoted from the report of a committee made up of scholarly persons who do not usually say "willy-nilly" in reports. They were dealing with something so closely related to the everyday life of people that they used this short cut when they wanted to say that the community is a teacher. They supported this somewhat novel statement by a strong summary of the educational forces of community life as follows:<sup>1</sup>

"Our best scientific evidence as to how children and youth acquire their characters is becoming clear as a result of recent psychological studies. One factor in character development which has been emphasized by these investigations is the relationships people have with one another. These relationships include many kinds of situations and include responses to a great variety of persons and groups. What happens to an individual and what he does as a result of these relationships with his friends, the janitor, the corner policeman, the neighborhood grocer, his teacher and parents, make up his total education experience. It is the involvement of persons in a complex pattern of relationships which is the essence of community life that has such powerful educational influence whether for good or for evil.

"If it be said that such community impacts as we are emphasizing are indirect, incidental, and relatively unplanned for educational influences, the statement must be accepted as essentially true. But this does not mean that their educational force and value are any less important or effective. They are probably more so. Here is posed for us our most distressing educational problem—how to devise a positive program which will further counteract or redirect, as may be necessary, this community influence to make it more useful in forming character. The community teaches 'willy-nilly.' As Christian educators we are to see to it that it be made an influence for desirable character growth in boys and girls, and in adults as well."

\* Minister Oak Park Christian Church, Kansas City, Missouri; formerly Director of Adult Work for the International Council of Religious Education; executive secretary of the Conference on the Community described here.

<sup>1</sup> See Report of Committee on the Study of Christian Education, seventh section, "The Community Approach to Christian Education!"

expect this to be a handbook of aid and guidance, in the years ahead, to thousands of ministers, Christian education workers, and community leaders. In the meantime, the materials in this issue of the *International Journal* outline the main concerns of the Conference and are designed to stimulate study and discussion. As you read them ask yourself this most important question, "What does this mean for my own community and what can I do about it?"

Just while this accepted Council philosophy of the significance and power of community was being developed in the committee, a thrust was given to this idea through the interest and concern of the President of the Council, the Honorable Harold E. Stassen. As made clear in his statement on the opposite page, he was anxious to find ways by which Christian education might become increasingly effective in the living situation of persons.

Mr. Stassen took a leading part in planning a national conference to deal with this problem and, as its chairman, in carrying it through. Three hundred Christian education leaders met in Columbus, Ohio, December 2nd through 5th, 1947, for a study of the Community and Christian Education. They came from local churches, from city and state councils of churches and councils of church women and from interdenominational and denominational boards of education and home missions. In addition, representatives of seventeen national non-church agencies shared in the Conference.

Besides the work of the Study Committee presented above and the initiative of Mr. Stassen, this conference arose out of decades of cumulative thinking on the importance of the social application of the Church's gospel and the growing recognition of the power of the community. This importance of community has long been an emphasis in many phases of the International Council of Religious Education's program and that of its constituent agencies. It was not, therefore, considered a new idea as related to specific aspects of community life such as race, economics, family life, social service, etc. It was, however, new in approaching such a study from the standpoint of the community as a whole and was the first national conference of its kind.

## Purpose of the Conference

The purposes of the conference were stated as follows:

1. To emphasize the community idea—its power as educator.
2. To emphasize the function of religious education in community.
3. To provide an illustration of study for local community use.

Proceeding from the background of these three major issues the National Conference addressed itself during the



four days, December 2-5, 1947, to the following specific questions:

1. What is the significance of "community" and the function of religion in relationship to the developing of human personality?

2. What are the forces at work in the various types of communities which tend to destroy or develop the sense of community and do damage or give constructive aid to human personality?

3. What is the role of Christian education in the creation of the Christian community?

### How it worked

The conference pattern of organization which provided the plan of work was on a "community type" basis. The seven community types chosen as discussion groups were:

1. Rural Agricultural Community
2. Rural Industrial Community
3. The County Seat Town
4. The Small City
5. The Large City
6. The Suburban Community
7. The Metropolitan City

Each group in its discussions followed a similar pattern, calling for a consideration of the following matters: the significance of "community" and the function of religion in the development of personality; the forces that tend to destroy or develop the sense of community; the role of Christian education in the creation of a Christian community, including cooperative activities among the churches, the local church's own program, and cooperation with other community agencies. Descriptions of communities of various types were formulated through study preceding the Conference. These descriptions, together with the chief outcomes of each section, are discussed in the article by Dr. Mulder which follows this one.

### What is meant by community

The term community as used in the Conference was "a common living together." This, in the words of Dr. Samuel C. Kincheloe, of the Chicago Theological Seminary, "means that people are in communication with each other; that they have a basis in language and tradition which permits them to understand something of their common life. They also have a consciousness of belonging. This community living takes place through numerous groups and associations. In the modern community, much more emphasis is given to these associations than in the communities of earlier days. Aside, then, from the common living together, when we think of community, we think of the many institutions, organizations, agencies and groups which foster the processes by which the human family lives. We keep in mind also that this usage of the term (community) means that it refers to some locality. Community in this sense is a society with a geographical reference."

### Findings of the Conference

#### 1. Specific

(a) The Church has a mandate in the very nature of its origin and existence to sense the ends of community, to create a society which recognizes all individuals as children of God, and all possessions as God's gift. The life of the

Christian Church is inseparably related to the task of creating community.

(b) Christian educators must recognize the power and significance of community in relationship to what people become, and recognize that the community is an educator.

(c) The Church must view its mission in terms which necessitate the modification and transformation of community living if the objective of Christian teaching is to be realized.

(d) Cooperative effort between the various Protestant forces of Christian education within communities is a requirement and not an option if negative character developing forces are to be successfully challenged.

(e) A strategy must be devised by which Christian education on a cooperative basis will join hands with other constructive forces in community life to seek community change.

(f) Community is essentially a spiritual consideration and it is the continuous task of each generation to fashion anew its theology and philosophy for the social demands of the gospel.

(g) Community cannot be thought of in terms of geography alone. Our task is to find centers around which community can be achieved.

(h) Christianity and democracy are not to be completely equated. Democracy finds its most solid foundation in the Christian ethic as Christianity finds its most congenial climate in the environment of democracy. The power of the Christian gospel is not limited however to any single social order.

(i) No single institution within the American community can in itself be the center of community life.

(j) The Church because of its divisiveness, must bear responsibility for the disintegration of community in some cases and the slow progress of this achievement in others.

(k) The church has crucial functions to perform in the community which depend upon the kind of theology and philosophy of community it has. Four specifics illustrate this function at its height:

1. It can help keep group life personalized.
2. It can provide individuals motivated by Christian ideals for community leadership.
3. It can supply social perspective.
4. It can help to bring social redemption.

#### 2. General

The Conference attempted two major objectives, overarching all specific recommendations. These were (1) an emphasis upon the power of community as educator and the nature of the church's responsibility for constructive social change; and (2) to provide a pattern of study within the Conference which might serve as a usable method in any town or city for a "Church and Community Study."

If either or both of these objectives were to be even partially realized the Conference can be held a success. The holding of such a Conference on a national scale involved many problems which a given town or city will not face in attempting a similar study. In the words of the general Conference chairman, Mr. Stassen, "What we need now are a few demonstration centers wherein local communities will attempt a coordination of community forces for constructive community change."



Where do you live?  
What can you do—?

"The earth has been dotted with communities of people. And these communities differ in their scope and nature."

# In city, town, or country

By Bernard J. Mulder\*

In this article Dr. Mulder lets the reader sit in as an informed spectator on the discussions of the various sections of the Conference on the Community described in the preceding article. Here are the pith of what was said, and stimulating suggestions for action in the various types of communities.

**W**HY NOT GIVE Christianity a trial?" asks George Bernard Shaw in his preface to *Androcles and the Lion*. "The question seems a hopeless one after two thousand years of resolute adherence to the old cry of 'Not this Man but Barabbas.' Yet it's beginning to look as if Barabbas were a failure in spite of his strong right hand, his victories, his millions of money, and his moralities. This Man, Christ, has not been a failure yet; for nobody has ever been sane enough to try His way."

The Conference on the Community and Religious Education held last December in Columbus attempted to rediscover His directions for living together as neighbors and brothers. It met on the premise that it is the primary business of the Christian and the Church to enter into the neighborhood in order to make of it a fellowship of brotherhood. The three hundred fifty persons present at the Conference voted that *fellowship* is a good word to describe *community*. Philologically, it comes from the noun "fee" and the verb-clause "to lay side by side." When those who live in city, town or country in a neighborly way lay their hearts and hopes, their fears and tears side by side, community is being formed.

The Conference, broken up into area-of-interest groups, studied seven geographical community types. What are they like? If you live in one of them, as you must, what can you, or your church, or the community do to create a wholesome fellowship, to make "a common living together" both pleasurable and morally and spiritually rewarding?

"Here — the two soils,  
Earth and Humanity"

## I. The rural agricultural community

This is a geographical area, with a farm population of 2500 or under. The boundary lines are school districts or township lines. Communal life is largely centered in the church and school, the Farm Bureau, the F.H.A. and the Grange.

**A** CENTURY AGO communities of this type were common to the American scene. They were largely self-contained, the people were bound together by isolation, common problems and dangers. But today the strictly rural frontier in most sections of the nation is gone. Farmers work part-time in neighboring towns, pastors are often non-resident and, although there is a church for every three or four hundred people, religion is on the decline. (Seventy per cent of the "highways and hedges" people of a large mid-western State are no longer active in the organized Church.) Schools are being consolidated, tenancy is on the increase, with the actual owners of the land often living far away.

If you live in a community like this, how can you help to produce a sense of belonging? It is freely granted that a new stimulus will be needed. This may be provided by the Church, or church people within the area or, perchance may have to come from outside the community. If a rural survey should indicate that the latter is greatly needed, the large interdenominational agencies should set up a joint committee on community development. Adequately staffed and financed, this committee should use every possible means to develop a community concept through county councils of churches and other agencies.

But the real secret of developing a community spirit is from within. If one is to help, he can work towards the establishment of neighborhood fellowships and community advisory councils. The following method has proven effective in many places: Pastors are asked to select key men and women from the local church for preliminary training in the procedures of developing neighborhood fellowship groups. These persons invite other families, without consideration of denomination or church membership and, recognizing that a community must include all people within a given area, without national or racial distinction, to form a community group. Out of these church-centered neighborhood fellowships and other community agencies must come, through representatives, a community Advisory Council.

In Ohio there are several hundreds of these Councils promoted under the direction of the Farm Bureau. At their meetings the groups, which are entirely autonomous, engage in the discussion of local and current problems, such as more money for public schools, better legislation, etc., as well as matters of ethics and religion. (Last December the discussion topic was "Peace and Good Will Towards Men.") Minutes of discussions are kept. Several hundred of these are regularly sent to the State Farm Bureau office.

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Although there is a church for every three or four hundred people in the rural agricultural communities, religion is on the decline.

Here a compilation is made and sent out to members, who thus know what others are doing. Periodic meetings of officers and discussion leaders are held. Youth Councils work side by side with their elders. The farmers have a sense of belonging. They feel that here is a tool to make democracy work.

Many problems remain, of course, such as the effective use of materials, the active participation of clergymen, the duplication of agencies and Church and Farm Bureau cooperation. But these can be resolved. In Addison, Michigan, two small churches united; one, in need of repairs, was transformed into a Nursery and banquet hall. Teachers and church leaders planned and then parents joined in a community council. One night a week is given to fun, frolic and forums. Young and old have programs of activity. Fellowship came through an experience of power together.

**"Where diverse people  
live in diverse worlds"**

## **II. The rural industrial community**

This is a geographical area, with people living in scattered homes across the countryside. Families have sizable gardens, a small acreage up to small farms, but the breadwinner spends most or all of his work time in the factory or office in the towns round about. Semi-rural schools are the center of community activity, and sometimes the church is, although many people travel to the church in town on Sunday.

**T**HE ROLE of Christian education is at best a difficult one in a community of this type. There rarely is much social solidarity; the high school teacher lives next to the lathe operator and the digger of ditches, all joined together in wresting a part of their living at least from the soil. If you were one of a group like this, what could you do to assist in bringing these heterogeneous human forces together in sharing and mutual helpfulness?

It will help if you set before yourself a number of objectives. Begin with the philosophy that individual person-

ality is fulfilled through community participation. Feel that the churches within the boundaries of the total area must work together for the good of Christian community. Realize that the Church must not only be aware of ways to resolve economic tensions, but must also provide opportunity for constructive face-to-face relationships where such tension does exist.

Within the area there will be many who are completely untouched by any form of Christian education. The 1947 survey of the Institute of Religious Research indicates that there are now 27,000,000 children and youth in the U.S.A. who had never received any religious teaching of any kind. We must have a keener sense of responsibility for these and come with a program flexible enough to meet the needs of all classes of people, including children and young people. With the molding of home and family life much to the fore, and training in the democratic processes headlined, Christian education must resist the domination of human values by industry or secularization, and train people to recognize and oppose all character-destroying forces.

To help realize these objectives one can lead in a program of recruiting and training leadership for a worthwhile community program. With the leaders ready the means are at hand: radio, audio-visual aids, dramatics, vacation and week-day schools, etc. Cooperation is secured through a Federation or a Council of the Churches, through an inter-church committee or the Ministerial Association as well as special project committees. People can be brought into community centers of activity by church-owned or chartered buses. Neighborhood groups can be organized, and wider resources and skills of the community utilized: Where there is a will there is a way.

**"County lines are blurred  
by the newer magics of  
gasoline and electricity"**

## **III. The county seat town**

This is the center of the 3,069 counties in the United States. (There are exceptions, of course, like New York City, for example, where the area embraces five counties.) Population of the town is not its

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big factor. Uniqueness lies in the fact that it is the center of political activity. County administrations and services are here, trade flows towards it, and the county-wide educational, social, health and charitable agencies move out in all directions. There are several to many churches, representing various denominations.

**T**HE MAJORITY of county seat towns have many problems. With people living very close together, dissensions center in local government, school matters and around political and social issues. Many towns are "puritan" or "wide open" according to the trend of the Common Council.

Often there is a social-class consciousness and there are unsocial attitudes and practices on the part of labor and management, or both, and much prejudice and misunderstanding in race and other tension situations. If I lived in such a town, what could I as a Christian do to make the community aware of itself? To begin, I would have to realize that both psychologically and sociologically religion has been the creator of community spirit, an integrating and unifying force that has helped people to have a sense of identification with the total group. I would also know at the outset that often communions or denominations set up their programs without reference to the work of other denominations or existing community agencies. In many places some groups act as if they alone were responsible for the entire community.

To help people realize that they have many things in common, a program is necessary. This program could well include any or all of the following: Fellowship in typically Christian activities such as vacation church schools, teacher

training, week-day religious education, a Council of Church Women, etc. Other churches should be visited to enrich experiences so that differences might be shared and not covered up. A code of ministerial ethics for inter-church relationships could be developed. Churches must learn to work together in the building of a wholesome community experience and in meeting community problems. Each church is strengthened when all churches are strong. All churches prosper when the religious atmosphere is wholesome. All churches move forward when through ministerial and church-council groups working together there is a synchronization of all major emphases throughout Protestantism. Many county seat towns face identical problems. Could we not interdenominationally produce undated adult study material and guides that would enable an entire community to select a subject or a particular need and approach the problem simultaneously and unitedly?

How can an idea like the above be brought to the local church? Through literature, of course. But person-to-person promotion on the part of denominational executives and secretaries would be much better. A sense of achievement would come to a local church if its financial gifts to city, county and state council work could be listed by their denominations as major objectives, rather than hidden in some such vague term as "other objects."

One other problem remains. Populations of county seat towns are often on the move. When such changes occur, what is the church's responsibility? The church should serve the community no matter who its citizens may be. The church works not for itself alone; it serves for the well-being of society.



.. Godsey from Monkmeier

Large consolidated schools bring children together from various types of communities.



Can a divided Church, of one of whose branches I am a member, create a Christian community at all? Not very well if it remains divided. But isolation and competition can change to cooperation. Actually as many things as possible should be done together. It is only when it is impossible to work together that we should give primacy to the work of one of the denominations. Each church must serve as a center in which is developed the emotional, dynamic power that serves the entire group. It is developed through activities of the church itself and then this dynamic power to action goes out into the community to face and grapple with problems on a "joint-action" basis.

**"The larger gathering  
together of people  
that is to be"**

## **IV. The small city**

The 1600 small cities in the U. S. have populations from 5000 to 25,000 each. There are four principal groups: trading centers for rural areas; semi-rural-industrial; distributing centers for productive industry; and college towns. Each of these has most of the American conveniences: from super-markets to clinics; from Rotary to Girl Scouts. The cities are honey-combed with tiny interest-organizations, with much overlapping membership, but very few "community-wide concerns" groups. Populations average 10 per cent in an "upper" group, 75 in the "middle" and 15 per cent in the distinctly underprivileged. Church membership is below 50 per cent, while the national average is 57 per cent. The Protestant Church tends to freeze the social structure while the Roman Catholic Church cuts across all lines of social stratification.

**A** GOOD MANY MILLIONS of us live in small cities. Being Christian, our "happiness in living" is not made easier by the fact that less than one-half of our city's citizens share the faith with us. So many are completely obsessed with the desire to make money. Others struggle to belong to the "elite," with its resultant race and class segregation. Our churches are divided, world-wide needs are given little concern, the city administration is often poor, and character building agencies do little because of mere "existence" budgets.

If this were my town, how could I as a Christian help to make it a better place to live in? Fellowship is possible here. Opportunities for face-to-face relationships are of manageable size in the small city. Therefore, I would not be at once discouraged by a divided Protestantism, still more divided by virtue of social groupings and economic divisions, nor by a lot of "joining" and "belonging," with little of it contributing to the pressing demand for making community realized throughout the population.

There are relatively few councils of churches in small cities. Where they do exist, they copy large city organization rather than adapt it to the needs of the small city. There are ministerial associations, but they are primarily sources of fellowship for ministers rather than centers of community-wide planning. What kind of a council of churches should the small city have? The Inter-Council

Field Department should restudy this question, but in the meantime there could be suggested the formation of a "Christian Community Council" with the prime purpose of developing more cooperation among the churches in order to build a better community. This Council should have as its task the consideration of major community-wide issues and problems affecting all groups, church and non-church alike. Its meetings should not involve worship or evangelical elements. The community which the Council could service would be thought of as a "Protestant Parish," including all the inhabitants, especially the fifty-three per cent having no church affiliations.

Such a Council could do three practical things: Initiate a community-wide approach to urgent problems, such as housing, politics, recreation, alcoholism, public schools, civil liberties, etc. As such the Council should have its representatives on social agencies, city planning commissions, etc. Next, the Council could interchange professional services or employ jointly new professional leadership in the fields of recreation, health, civic betterment, etc., with small groups of churches in a given neighborhood meeting a particularly paramount problem in that area. Lastly, the Council could create a central planning center for Protestant social action. Life in the entire community would be studied and appraised.

The Church in the small city must recognize itself as potentially a powerful public-opinion forming agency. This power is there whether the Church is conscious of it or not. But there is need of guidance for the local church in the wielding of this power. The small city needs team work of its clerical and lay men and women to create a better community.

**"The seeming consum-  
mation of mere human  
living-togetherness"**

## **V. The large city**

There are more than 400 larger cities in the United States, with populations ranging from 25,000 to 500,000 each. The large city has all the characteristics of the smaller city, with the exception that as the city grows, life tends to become more and more impersonal.

**T**HE CHRISTIAN CITIZEN of the large city, in order to be personally effective in the establishment of community, must set before himself some standard conclusions: (a) Christian education is an increasingly indispensable part of the Church's strategy for the transformation of life, both in terms of individual salvation, and in affecting community redemption. (b) The Church must put forth greater effort to personalize its approach to people. (c) Present Christian educational programs, sponsored by denominations and councils of churches, though very inadequate, nevertheless do a great deal of good. (d) The Church's influence is especially felt, through both the impact of its corporate program as well as through the influence of church men who exercise leadership in the social, civic and political affairs of the community.

With the above in mind, the cause of Protestantism, in



effort to establish community, is best served through some form of organized fellowship of all Christian groups, such as a Protestant Council of Churches or a Christian Education Council. These should bring together both the clergy and laymen for the purpose of planning cooperative community strategies in both the civic and social realms, of surveying needs in the areas of Christian education, and of developing programs to serve all community needs.

As a Christian citizen in the large city, I could check on the Council program of action. I could ask: Is there a long range program of education, carried on by means of the churches, informing people of the causes of tensions, suggesting possible solutions, and planning strategies for the achievement of the Christian ideal of brotherhood? Is the Council calling upon the churches to renounce the practice of racial segregation? Is the Church practicing the principles of equality and is it urging other groups and institutions to respect these practices? Are the churches, through organized special interest groups, studying community and social issues? Are the churches, under the leadership of the Council, studying recreational needs and developing community programs of recreation, both for children and for the family? Is the Council promoting released time education not only to give more religious training to more children but also to offset the increasing secularization of the means of public communication, such as the newspapers and the radio? For example, in Tulsa, Oklahoma, a syndicated newspaper, distributed by 25 churches, goes into every home in the city. The radio stations, interested in working, not with local churches, but with the Council, present religious radio programs as well as two newscasts per week. Recordings of "The Greatest Story Ever Told" are made available to the churches and radio recordings of great Christian leaders are made available for home use. Also, the Newark, New Jersey, Council sponsored a nine-week vacation church school in an area of high delinquency, with the result that the delinquency dropped in one year from 57 to 3. Such instances could be multiplied indefinitely.

How could I personally help? I could recruit all churches in my community for participation in a program designed to improve Christian education methods and techniques. I could encourage conferences with teachers and public school officials to promote a better understanding of each other's problems. There is so much to be done: community projects that promote better Christian relations; study groups in local churches on the great questions of the day; interracial clinics; fellowships of labor, management and clergy; improved programs for housing and health; marriage counseling services; a radio workshop in the building of suitable and desirable programs designed to further Christian education; community survey towards reaching the unreached, and other activities.

**"The satellite community revolving around the sun of a larger one"**

## VI. The suburban community

May, 1948



*Meisel from Monkmeier*

Health and welfare agencies help to combat the unwholesome influences of the city.

The suburban community is an area, either residential or light industrial, near a large mother city. Its origin and life are in the mother city and its economic life is dependent upon her. Almost all workers move into the city for the day. Almost all residents divide their interests between the community in which they live and the city with which they share their lives.

**M**OST PEOPLE in a suburban community are deeply enmeshed in relationships, since the community is bounded by interests in concentric circles. People have moved from the city into the suburbs in order that they may live family style and nearer to nature. This is best for their children, they say. Home ownership is high, income is usually above average, and percentage of church membership is relatively high. Fifty years ago this church relationship was largely in oldline Protestant churches with traditional denominational backgrounds. Today these people of varied national and church ancestry move more towards the "community" type of church organization.

If I moved into a suburban community, I would quickly find that the standard forms of community integration through religious education are brought into being: Ministerial associations, used largely for professional fellowship; local councils of religious education for Sunday school, week-day and vacation school work, etc.; and Councils of Church Women. But I would discover that there is a weakness in the whole cooperative field in the failure to achieve an over-all community planning or consciousness. Most efforts cover only part of the community with a partial program. There is also a handicap in that cooperation may be only on the surface with no vital integration into the program of the local church.

What could I do? At the outset I would have to realize that religious education must widen its basis of concern until it meets every individual in the community at the point of need. Thus community planning would be grounded in community need, linking all the churches together in a working unity to meet that need. The task is primarily one of education. The Church itself, because it is not reach-



ing all of the community through its own activity, must make use of the avenues afforded by other community agencies in which its members participate. The Church must educate its members for the task of working in the community organizations and living in their own families as Christians. It must also challenge its business and professional men to express Christianity in their own field of work. Here I can help.

Then too, one of the primary tasks of Protestantism is adult education of its own adherents and of the community at large so that such a community may form a fit matrix for the Christian growth and development of childhood and youth. Further, the practical expression of the social vision of the suburbanite is insufficient. The means are at hand: forums, discussion groups, retreats, adult institutes and interest groups.

**"The fulfillment of Man's drift to communal size."**

## VII. The metropolitan city

This is a great central city which has extended its influences and control over the cities and villages adjacent to it. (There are 162 metropolitan listings in the 1948 World Almanac.) The populations are made up of many national, racial, religious and cultural groups. There is a great variety of industrial and commercial enterprise, with absentee ownership and Board control. There is racial and national group isolation, there are numerous organizations, abundant cultural opportunities, great wealth and the meanest poverty.

**T**HE PROBLEMS of the metropolitan city are many and varied. The people move too much. Poverty with its ugly slums abounds, and disease and prostitution raise their heads. The liquor traffic, gambling and legalized vice have a strong hold. There is frequent alliance between the police and the underworld. Facilities for children's play are inadequate. There is great indifference on the part of able leaders because most of them live in the suburbs, and there is great division within the Church.

To balance this, nearly every metropolitan area has almost every influence for good that exists: the churches, the "Y's," the Salvation Army, councils and conferences, educational and cultural organizations, round tables and town hall meetings, as well as character building organizations of all sorts. Health and welfare agencies, fraternal and service organizations, professional and vocational groups abound. There are arts and science societies, political groups and councils of women voters, communications media of every sort, and coordinating councils and agencies. If Christian education is to create community for its individuals in the metropolitan city it must work through those institutions which make up its society and the organizations developed to implement them in the community. Some of these organizations are public, created and controlled by government. Some are created by individuals or groups of individuals to meet particular needs



*Gregor from Monkmeier*

In great cities poverty and slums abound.

or to achieve some special function. Such private organizations may be strictly local or related to national or world organizations.

Through cooperative planning Christian education may be used to create a more Christian community. The following are practical methods for the Metropolitan City: Identify Christian leaders as a means of putting spiritual content into their organizations; help to place strong Christian leaders in strategic positions in organizations, and in government; through cooperative Christian agencies, establish advisory, study and resource committees which may be useful to community agencies or organizations; call vocational and professional groups together to consider how they can better express themselves in their various professions and vocations; and develop an educational curriculum which is general to the city to be used in and through the churches, church schools, and church organizations.

If I lived in a great city, I could ask the theological seminaries of my church to give more adequate attention to courses in the nature, organization and direction of forces in community life. I could also ask my denomination to make a self study of how to extend the cooperative processes to minister more effectively in the great city. I could ask my Church to produce more teachers and directors of Christian education for placement to serve one or more churches in needy areas.

Protestant Councils in great cities would be more effective if they sought to provide a cooperative public relations service to collect, screen, and present religious news to newspapers, radio and other avenues of communication for Protestant churches, and if they secured the participation of the more conservative denominations within their membership.



# These things are going on

Projects in community cooperation sponsored by interdenominational councils

## In normal communities

### Projects of the International Council of Religious Education

By John B. Ketcham\*

THERE IS A GROWING CONVICTION among church leaders that the relationships people have with one another in the community are powerful educational influences for either good or evil. This has been reiterated by the Study of Christian Education and by the Conference on Religious Education and the Community. The community is such a constant teacher that it can be ignored only at our peril! Christian educators will have to be increasingly conscious that their program is vital enough to modify and redirect community forces, so that these forces may be made an influence for desirable character growth.

If the churches are to be a vital element in this redirection, there must be more conscious cooperation in the planning of their Christian education program on the community level. Conscious of this need, various activities in the program of the International Council of Religious Education have been or are being projected to aid churches in their cooperative community approach to Christian education. These are:

#### 1. Children's Regional Conferences

The great need for religious training of children and a deep concern for child welfare amid the fluctuating community and home patterns of today, are bringing together those responsible for carrying on the church's work with children. Twenty-nine regional conferences are being held in cities of the United States and Canada during April and October of this year, with an expected enrolment of approximately five thousand denominational and interdenominational area volunteer leaders of children's work. Over a hundred professional children's workers will help to focus attention on the needs of children for religious training.

#### 2. Child Welfare

Child welfare in the community must be an increasing concern of the churches. In order to clarify and develop an adequate Protestant approach, the Inter-Agency Committee on Child Welfare is proposing a conference to be held in May 1949. This will permit discussion of some of the issues which will be of concern to the 1950 White House Conference on Children and Youth.

\*Director of Field Administration, International Council of Religious Education.

#### 3. Weekday Religious Education

The best recent figures on the spread of weekday programs of religious education indicate that courses of this kind are being offered in about 3000 communities, and that attendance is approximately two million. Even taking into account possible decline due to the recent Supreme Court Decision affecting the teaching of religion in public schools, weekday teaching of religion on released time outside the public school still offers one of the most challenging of opportunities to reach boys and girls with moral and religious instruction. This is a truly cooperative community job and can be a most worthwhile means of "reaching unreached boys and girls."

#### 4. Vacation Religious Education

Public and private agencies are becoming more and more concerned with the insistent problems of unoccupied children and youth in summertime. Various agencies are expanding recreational and educational activities to meet the summertime welfare of boys and girls. The churches' traditional program is that of vacation-church schools. It is estimated that more than five million children in a hundred denominations annually attend such schools. The International Council is encouraging state councils to plan during December, January and February to bring together their key leaders in vacation schools in three- to five-day institutes for vacation school teachers across the state. The Council is also giving what assistance it can in the establishment and staffing of laboratory schools for training of both vacation school and Sunday school teachers.

The Council is likewise encouraging local councils to cooperate with other agencies in the community in planning a well arranged summer program of activities in the community for *all* ages and *all* neighborhoods for *all* the summer.

#### 5. National Christian Teaching Mission

The most exciting and in many ways the most promising current cooperative enterprise is one in educational evangelism, known as the National Christian Teaching Mission. This is sponsored jointly by the International Council and the Department of Evangelism of the Federal Council of Churches. Through three years of experimentation in churches of many denominations across the nation, there has developed a pattern for reaching unchurched people of all ages. The Mission combines in a unique way whole-hearted local church participation with community cooperation.

Each Mission is eight days in length, beginning on a Thursday and concluding on Thursday of the following week. The program of the Mission is community-wide, involving the participation of congregations whose membership constitutes at least fifteen per cent of the population. The program itself, however, takes place largely in each local church. In order to have a Teaching Mission, a con-





Home Missions Council

Italian and Polish children of agricultural migrants attend a story hour at the child care center in Homer, N. Y.

gregation must enroll for it, secure its own Guest Leader and carry out the preparatory steps. One of the important items of the program is a Survey of the entire county. After survey cards for unchurched persons have been distributed, members of each local church begin calling upon the unreached, seeking to surround them with the fellowship of the church and enlist them in some group.

Each congregation secures a Guest Leader who, with the pastor of the church, makes a study of the church's capacity for fellowship service and evangelistic outreach. Then the Mission sets the entire church at the whole job of educational evangelism, every organization finding its own place in the movement.

Something new has been added to evangelism in the discovery of this kind of a Mission. It fits any community whether rural or urban. It can be held any time of the year. It is one of the greatest answers to the question of how to reach the unchurched today.

#### 6. Observance of Religious Education Week, Youth Week and National Family Week

Working through the denominations and interdenominational councils, the International Council helps build programs for the community observance of these three weeks. These special occasions offer opportunity for simultaneous observance within the local church and in joint community sponsorship and activities. An emphasis on the needs of children for religion and the educational program of a church or a community, an emphasis on the needs of youth, an emphasis on the family and religion;—these are getting close to the basic problems of whether Christian education can modify or redirect community forces.

#### 7. Senior High School Mission, or Religious Emphasis Week

These are projects in the evangelism of youth. It is possible to hold them in many communities if the right approach is made. One or more outstanding youth leaders are invited to the community by a cooperative group. They speak to high school assembly programs and to a youth mass meeting in one of the churches. They may also hold

conferences with young people and with parents or faculty groups. These projects are sponsored by the United Christian Youth Movement.

#### 8. Training of Leaders

The church as a school in the community can be only as effective as its teachers! Community leadership training schools have for many years proved their effectiveness in training leaders. By combining their resources, the churches are able to offer many specialized courses which cannot be given in a single church or even by one denomination. There is a resurgence of interest in these schools. Just think of the impact of the Community School in Washington, D. C. that enrolls over a thousand each year in its training enterprise! The International Council gives guidance and direction to community leadership schools.

The community teaches, whether we want it to or not. These are some of the ways by which a cooperative program can help direct this community influence to positive and Christian ends.

## Among the less privileged

By Don F. Pielstick\*

**I**N MANY PLACES across the country people are living in the same geographical community but have no real sense of community among themselves and their neighbors. Instead of being bound together by common interests, social and educational activities and religious practices, each family or small group is set apart. Consider, for instance, agricultural migrants, share croppers, and minority racial groups in cities.

It is among such people that the Home Missions Council carries on its work. It is the purpose of the Council to help them not only to "experience community," but to "experience Christian community,"—a unifying force based on Christian faith.\* To accomplish this it has two main approaches: to conduct field demonstration projects in which to test the theory under which the Council is working; and to spread this theory among the great mass of church people who can support the much needed Christian service needed by these less privileged persons.

#### Agricultural migrants

The ranks of agricultural migrants were depleted during the war, but they are already swelling at an alarming rate in spite of high employment and wages. Of all the types of groups, migrant workers who "follow the crops" are the most difficult in which to create a sense of community. By definition they do not stay long enough in one place to sink any roots. Moreover, their homes are crowded into a limited space and usually there is no hall or church in which they can gather for fellowship. Yet a sense of community can be created, as indicated in the following quotation:

\*Field Representative, Home Missions Council of North American Inc., New York City.





Home Missions Council

The station wagons of the mobile units carry recreational equipment for use by the people in the migrant camps.

"'We ain't leavin', are we?' cried Judy.

"Suddenly the thought of moving on was more than she could bear. She remembered how awful the prospect of living on the canal bank had seemed when they first came. Now all that was changed. They had made a way of life in this dreadful and impossible place, and now that life seemed more desirable than any she had known before. There was the school, the nurse, the kind Third Grade teacher, Madame Rosie, the nice neighbors, the Geography book and the new dress. The canal bank had become *home*."<sup>1</sup>

Yes! even migrants can experience community, and to assist them the Home Missions Council has a staff of 15 permanent and about 200 seasonal workers. Three mobile units are now at work. They consist of a station wagon equipped with a portable altar and organ, a sound projector, recreational equipment and a small library. These will help many migrant camps, too small to have a director of their own, to a higher morale and an experience of community.

#### Minority racial groups

Minority groups which are a part of the geographical area but which are not fully accepted into the cultural life are another point of concern. Not only are they deprived of the services of and participation in institutions and organizations, but they are generally disadvantaged economically and educationally. Thus they are robbed of the means to provide these for themselves. They have neither the money to pay for special services of their own, nor the "know-how" to initiate self-supporting services.

In Phoenix, Arizona, a community center for the Indians has been opened. A number of denominations have pooled resources and placed the administration under the Home Missions Council. The Center will provide some of the simplest requirements, such as: a wholesome, attractive place to meet friends, lavatory facilities, reading and recreational equipment, and most important of all—Christian fellowship, counsel and guidance. Mr. H. W. Grattan, the director, reports an initial average monthly participation of six hundred, the major portion coming from six or seven tribes.

<sup>1</sup> Lenski, Lois, *Judy's Journey*, J. B. Lippincott, New York and Philadelphia, page 102.

#### Sharecroppers and day laborers

Down on the Arkansas River at the edge of the Mississippi delta, where sharecroppers and day laborers constitute by far the largest portion of the population, Mrs. Ethel B. Dawson labors to promote a community through religious education. At first, as she gathered the adults together to consider better homes, Sunday schools and churches, she tried to encourage wide participation. In the devotional services, only about one in five could read the Scripture. There should have been a secretary of the group, but a far smaller portion could keep even the briefest and simplest minutes. With such a means of enlightenment lacking, it is not surprising that fears, suspicions and distrust are common. These break down and destroy the desire and power for constructive labors and make the experiencing of community impossible.

It is encouraging that church organizations are taking hold in this area. The state Council of Church Women, and several state branches of denominational organizations, are hearing about the work and are giving support. Religious education—in the form of religion leading the people to replace fear with love, suspicion with confidence, and distrust with trust—is opening the way for a powerful transforming of community life.

#### Informing the constituency

A look at the home mission study themes for the next three years will show that some advance planning for education of the supporting church constituency has already taken place. In 1949-1950 the theme is to be "cooperation for a Christian America," with some special books on migrants for children and youth. For the two years 1950-1951 and 1951-1952, the general theme is "The Church and Its Community." During the former year the special emphasis will be placed on the rural situation; during the latter year on the urban situation.

Efforts such as these get the topic before denominational leaders and into the main emphasis of denominational promotion. But the theme must get closer than that to the local church. To this end the topic is emphasized in most conferences, institutes, and addresses originating through

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# Create a favorable public mind

## How to interpret Christian education to the community

By Lemuel Petersen\*

**D**O PEOPLE outside of church circles know what we mean by Christian education? Do they believe in it and support it? The answer in most communities is, No. The non-churchgoing public usually thinks of religious education in the terms of Sunday schools of a generation ago. Perhaps most of such people are not opposed to religious education but they have very little conception of its scope and message.

Recently a phrase has been coming into use among those responsible for the promotion of causes of Christian education. The purpose of public relations in this area, they say, is "to create a climate of public opinion favorable to Christian education." This means that in every way possible the total task and cause of Christian education should be brought to the attention of all persons and groups in the community. In this way they hope to secure the sympathy, understanding, acceptance and support of Christian education and of the organizations which carry it on.

The interpretation of Christian education to the community should appeal to the leaders in this field, since it is in itself a teaching job. The formal methods of classroom and learning situations, of course, are not used. But the informal learning processes in which every person of the community is involved may be used for constructive Christian purposes. Materialistic and sub-Christian forces and causes are using these techniques, such as radio, newspapers, films, and magazines, to great advantage for their purposes. Christian leaders face a tremendous challenge in using them to spread more widely the Christian message.

Furthermore, the interpretation of Christian education is a form of evangelism, using fair and worthy means of persuasion. It seeks to change attitudes and loyalties. Interpretation, based on the basic interests and needs of the persons to be reached, and presenting as far as possible the whole story, helps the non-church public to understand the Christian message and to decide for Christ and his church.

The community is a strategic place in which to focus interpretation of Christian education. It is in communities with their families, churches, and organizations of various types, that Christian education goes on. It is easier to use the various media of communications in a local community than on a wider scale.

Let us, then, consider these four questions: 1. By whom is such interpretation of Christian education to be done? 2. By what means is it to be done; that is, what media or channels of communications are to be used? 3. To whom within the local community will the interpretation of Christian education be directed; that is, what groups are to be reached, informed, and influenced? 4. What is to be the content of the interpretation itself; that is, what are the phases of Christian education which we must bring to

the attention of all the groups that are to be reached?

### By whom is the interpretation to be done?

It is quite obvious to those who have attempted to interpret Christian education to the community that the job must be done cooperatively. Churches working alone usually do not get far with newspaper editors and radio station program directors. Especially is this true in the large city and metropolitan center. There are just too many churches to command equal and adequate attention without payment for advertising and radio time.

But let the churches get together to provide good materials and programs, and the average newspaper and radio station will be glad to help in a continuous program of interpretation. Most editors and station managers are interested in the best interests of the whole community and see the churches working together as one of the positive factors in the community.

This means that the council of churches, the ministers' association, the religious education council, or whatever cooperative agency there may be in any given area, has a strategic role to play in interpreting Christian education. This agency promotes projects and causes that involve all or a good part of the persons in any community. These community-wide endeavors are what the "mass media" also are interested in, for by giving time and space to them they reach large and important segments of the public.

The cooperative agency will guide the interpretative process. Official boards and committees will determine emphases and policies. Volunteers can be recruited to help develop and carry out the projects. These may be persons whose occupations or leisure-time interests are along this line; such as newspapermen, advertising personnel, or directors of publicity and public relations for business concerns and community agencies. Where the cooperative agencies are larger and have more financial resources, skilled persons will be employed to do this job.

### By what means is the interpretation to be done?

Many ways of communicating Christian education to the community are available. Consider, if you can, all the possibilities in all the media listed below for bringing to the attention of all groups in the community the full story of Christian education:

*The spoken word*, including conversation, telephone, interview, discussion groups, meetings, conventions, debate, radio, records.

*The printed word*, including letters, leaflets, booklets, reports, yearbooks, newspapers, bulletins, magazines, house organs.

*Graphic-visual methods*, including photographs, charts, diagrams, maps, cartoons, poster, billboards, films, motion pictures, television, exhibits.

*Special events*, including special days and weeks, tours,

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festivals, pageants, parades, anniversaries and dinners.

No one organization can use all or most of these channels of communications. Those which will be used will depend on several things: what is to be communicated, who is to be reached and the channels which will most easily reach them, the skills and dispositions of those who are doing the interpreting, and the financial resources that are or can be made available. Usually a cooperative organization will not have the personnel, time or finances to use fully even a few of these media. But these limitations should not cut off further use of many other media when they may become available.

### **To whom will the interpretation be directed?**

What groups need to be reached if Christian education is to be fully interpreted to the whole community? Many groups must be considered, ranging from personnel close to the Christian education process to the general public. There will be overlappings in any classification. Christian education forces in the community, however, will consider such categories as: employed personnel of the cooperative agency; members of committees and official boards; those giving voluntary leadership to the agency's projects; those participating in its programs; staff and committee members of sponsoring churches and denominations not already included above; financial contributors to the agency; key persons in community enterprises, including personnel in local government, schools, social agencies; special publics having distinctive interests and reached by their own media, including students, labor, veterans, business men; and the general public, including those already mentioned above and all others.

Not only must Christian education be interpreted to all groups it wishes to inform and influence, but also these groups must be interpreted to the Christian educators. Only in a two-way process will Christian education ever be brought fully to its rightful place. This, incidentally, is the true role of that much misunderstood function, "public relations."

### **What will be the content of the interpretation?**

The most important phase of interpreting Christian education is the *what*. The content of interpretation will depend on the basic policy and program worked out by the Christian educators themselves. This program will continue to be based on educational philosophy and psychology, the goals of Christian education, such factors as personnel, structure, and finances, and what constituent groups desire and will support. Increasingly and without sacrificing basic principles, Christian educators will also plan their programs to appeal to special and general publics not now being reached, using the techniques of secular interpreters to gather information about these groups which may be used in policy and program planning.

There are at least three elements in the content of interpretation: the objectives and philosophy of Christian education; the organization and its personnel related as they are to the total community; and the events of cooperative Christian education.

The philosophy and objectives will vary from agency to agency. Therefore, no attempt will be made here to state details. Suffice it to say that all the groups will need to be informed. Although the philosophy and objectives are abstract and difficult to interpret, many media can be used:

discussion groups, conversation, meetings, leaflets, radio talks and dramatic programs, feature articles in newspapers and magazines, and films, to name a few. Each media used skilfully will make possible the interpretation of this, a most difficult phase of Christian education to communicate.

The cooperative agency and its personnel also need to be interpreted and can be done so more easily. New officers, committees and staff, and meetings of the agency can be announced in press, church calendars, radio, and direct mail materials. Feature articles in the press and special radio programs about important professional religious educators and outstanding lay persons will dramatize the role of Christian education. Of course, participation of Christian educators in community enterprises will be one of the most effective means for interpreting Christian education and spreading its influence.

The events of cooperative Christian education, usually organizational, offer the most natural means for interpreting Christian education. The events in themselves are interpretative to participants. Publicity and promotion will bring Christian education to the attention of a larger public. The interpretative possibilities of each event, of course, will determine how wide a public will be reached. The more dramatic and community-wide in participation the better. However, skilled persons can bring a relatively minor event to the attention of a relatively large public.

Some of these cooperative events, of course, are the well known leadership schools, youth councils, teaching missions, Religious Education Week, National Youth Week, National Family Week, and meetings for the general public.

Much can be done to interpret Christian education with a minimum program of events. Where personnel and other resources are limited, this is advisable. However, many special events can be planned for the specific purpose of interpretation.

One interpretative project may make possible other kinds of interpretation. An educational radio program can be publicized in press and church notices. A feature story in a newspaper or magazine can be reprinted and distributed widely by mail or referred to in other publications.

### **Interpretation part of the whole educational process**

Interpretation of Christian education to the community is primarily the procedure for helping the public, both church and non-church, to understand the role of Christian education, to accept its principles, and to partake of its processes. It is used to draw persons into the more formal and traditional institutions and processes of Christian education.

However, interpretation rightly conceived and skilfully carried out can become part of the total educational job of the church in the community. Christian educators are beginning to learn to use many new techniques and media to inform and influence many groups and persons not now reached by the formal educational process. The modern media of communications are taking their place in the whole task of proclaiming the gospel of Jesus Christ and will offer challenging opportunities to Christian educators in their teaching ministry. These new approaches are not by any means all that needs to be done in the evangelization of the community, but they can make significant contributions. Real potentialities are awaiting to be developed in interpreting Christian education to the whole community.



# Resources for study

## For local church and community groups

**T**O STIMULATE discussion and study of community problems in local churches and council groups was one of the chief purposes of the Conference on the Community and Christian Education described in this issue. A part of each year should be set aside by adult and youth groups to study the power and significance of community in relationship to what people become, the mission of the church in modifying and transforming community living, and ways of cooperating with other churches and with other constructive forces within the community. Even children's groups can think about the problems involved, and there are some units on this subject in church school, weekday and vacation curriculum materials.

This issue of the *Journal* might be used to stimulate the undertaking of special study on the community. Dr. T. T. Swearingen, executive secretary of the Conference, has prepared a Report of the Conference which it is hoped will be ready within a month or two. This is a book written in popular style, using the Conference as a springboard for developing a comprehensive treatment of the place of Christian education in community life. It will be a valuable basis for study by both individuals and groups.

In addition, the following are some of the resources now available:

### Books for Leaders

Selected by Samuel C. Kincheloe\*

ELIN L. ANDERSON, *We Americans* (Cambridge: Harvard University Press, 1938).

One of the best descriptions of the religious groupings and their relationship to the conflicts and processes of living.

ANTON T. BOISEN, *Problems in Religion and Life* (New York: Abingdon-Cokesbury, 1946).

This small volume is choice in the kinds of questions it suggests for seeing your community. It also helps one to see how personalities are produced and what their problems are.

WILLIAM CLAYTON BOWER, Editor, *The Church at Work in the Modern World* (Chicago: University of Chicago Press, 1935).

Contains chapters on the various aspects of the ways in which churches are related to their communities.

ROY A. BURKHART, *How the Church Grows* (New York: Harper and Brothers, 1947).

The church becomes relevant when it relates itself to the needs of persons and the community in which they live.

JOANNA C. COLCORD, *Your Community* (New York: Russell Sage Foundation, 1939).

A good outline of what one should see in any community—an excellent basis for the

beginning of an analysis of your community.

WAYLAND J. HAYES, *The Small Community Looks Ahead* (New York: Harcourt, Brace and Company, 1947).

Hayes emphasizes the new perspectives of the small community as seen in its leadership, its programs of work and action and in its citizens' workshops.

GRANVILLE HICKS, *Small Town* (New York: The Macmillan Co., 1946).

A life history account of an "intellectual" who moved to a small town. His descriptions are frank and provoking but their honesty makes one take thought.

JOHN A. KINNEMAN, *The Community in American Society* (New York: F. S. Crofts and Company, 1947).

Deals with the nature, structure, people, institutions and the changes in functions in the community.

ROBERT S. LYND AND HELEN MERRELL LYND, *Middletown* (New York: Harcourt, Brace and Company, 1929).

This book should be required reading for every American. It pictures the processes of living as basic institutions but shows the interrelatedness of life in the small city which affords the best possible illustration of what a community is.

ARTHUR E. MORGAN, *The Small Community* (New York: Harper and Brothers, 1942).

Dr. Morgan maintains that the small community is the foundation of democratic life. He shows how community life may be fruitful. One of the "must" books in the field.

HOWARD W. ODUM, *The Way of the South* (New York: The Macmillan Company, 1947).

A mature yet readable description of a great culture area and the effect of that culture upon all of our institutions.

ROCKWELL C. SMITH, *The Church in our Town* (New York: Abingdon-Cokesbury, 1945).

A systematic treatment of the relation of the church to the problems, needs and opportunities of the rural community. Written by a sociologist who is also a churchman.

CARLE C. ZIMMERMAN, *The Changing Community* (New York: Harper and Brothers, 1938).

A most complete and scholarly treatment of various types of communities from a sociological approach.

### Cooperative Pamphlets

(Unless otherwise indicated, the materials listed below may be purchased from denominational bookstores, council offices, or from the International Council of Religious Education, 203 N. Wabash Ave., Chicago 1, Illinois.)

### For council and adult groups

Inter-Council Field Department, *Church Cooperation Series*, including "Guidance Material for Interdenominational Minis-

terial Associations," 15c; "How to Organize a Local Council of Churches and Religious Education," 20c; and "Churching the Community Cooperatively," 15c.

Prepared by representatives of seven national interdenominational agencies for field workers and others interested in local inter-church cooperation.

*Know Your Community*, Bulletin 17. 15c.

Survey guide for studying the community. Deals with the guidance of the survey, defining boundaries, the religious census, and the actual survey.

*Learning for Life*, Bulletin 410. 20c.

A guide for a complete adult study program. Group E deals with courses on Community Issues, listing texts.

### For youth groups

*Christian Youth and Interracial Understanding*, 20c.

A guide for the local youth council in its efforts to bring about interracial understanding in the community.

*Christian Youth and the Rural Task*, 20c.

Guide to show rural young people the things which they can find to do in their own communities to promote Christian fellowship and Christian values.

*A Classified Bibliography of Youth Publications*, 50c.

An annotated list of youth materials published by denominations and youth serving agencies. Includes a number of courses of study as well as pamphlets and books on community issues.

### For pastors

John L. Mixon and Seward Hiltner, *Community Help on Pastoral Problems*, Literature Department, Federal Council of Churches, 297 Fourth Ave., New York 10, N. Y., 25c.

Description of social agencies and institutions commonly found in communities, and ways by which people may be referred to these organizations for help on personal problems.

### Visual Materials

(Unless otherwise indicated, these films and filmstrips may be obtained through denominational book stores, members of the Religious Film Association.)

**Brotherhood of Man.** Sound, color, 10 min., 16 mm. For juniors and older. Illustrates the need for understanding among all peoples in today's small world.

**Man: One Family.** Sound, 19 min., 16 mm. Also filmstrip, 56 frames. From International Film Bureau, 84 E. Randolph St., Chicago. For senior high school and older. Illustrates the scientific principle that there is no physiological master race.

**Whoever You are.** Sound, 20 min., 16 mm. From International Film Bureau, 84 E. Randolph St., Chicago, Ill. For junior high school and older. Neighborhood cooperation points the way to racial and religious understanding.

**The Children Must Learn.** Sound, 19 min., 16 mm. For juniors and older. Illustrates the gap between a rural community's needs

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\*Professor of Sociology of Religion, Chicago Theological Seminary, Chicago, Illinois. Chairman of the discussion group on The Suburban Community, at the Conference on Religious Education and the Community.



## Juniors make a talking window

**By Mrs. Philip L. Mathisen\***

ONE OF THE MOST FRUITFUL teaching experiences in our church school was that of the eleven-year-old children last year. The third-year junior classes were combined and led in a study of the Parables of Jesus by their pastor, the Reverend Mitchell T. Ancker. He was able to interpret the text to their understanding, and they followed the teaching with unusual attentiveness and responsiveness.

Earlier in the year the children had studied the life of Christ. In planning their part in the Children's Day service which is held annually in the sanctuary for the whole congregation, this group decided to make a "Talking Window" with symbols illustrating both the life of Jesus and the parables which he taught. They tentatively outlined a church window with curved top and divided the space into fan-shaped and horizontal panes.

Each boy and girl then selected an incident from the life of Jesus or one of the parables which he would like to make. Interestingly enough, there were only two requests for the same one. Each then wrote out in his own words, briefly and clearly, the story of the symbol he had chosen. They did this very well.

The next step was the designing of the symbols. It was decided to put the pictures from the life of Jesus in the fan of the window and the Parable Panes below. Each section was drawn to scale to fit the assigned place, being approximately eight by ten inches in size. After deciding on the symbol to be used each junior sketched his idea of it. Although not all were skilled in designing, they worked at it earnestly and succeeded in making acceptable drawings. They then painted the pictures from their sketches and made all corrections before copying them on the special paper used for tempera paints. These sheets were the ones used in the window. The children worked cheerfully after church school on Sunday and after school during the week to complete their pictures.

The gift of a real wooden window frame came as a lovely surprise. One of the members of the Board of Trustees had had one made according to the classes' specifications. It was five by three and a half feet in size, with an easel on which to set it, and was stained a deep walnut. The panels were slotted so that the pictures would stand up steadily.

At the appropriate place during the Children's Day service, the empty window frame was brought to the platform. The juniors, each holding his picture pane, then in rotation gave the stories of the symbols they had made and placed the pictures in the frame. Here is a sample of the stories as they told them:

In the country far to the east of Judea there lived some wise men who studied the stars. One night they discovered a new star in the sky, one they had never seen before. And God caused them to know by this star that Christ, the

\* Director of Religious Education, United Church of Hyde Park, Chicago, Illinois. The project described was developed in the junior department of the church school of this church. The activity was prompted by an article in the April 1945 issue of "Child Guidance in Christian Living."



The Talking Window had around the top symbols from the life of Christ. Below were symbols indicating the following parables: the talents, the Prodigal Son, the mustard seed, the sower, the ten virgins, the Good Samaritan, the lost coin, and the hidden light.

promised King of the Jews, had been born. (Symbol of star.)

When the window was completed it was momentarily flood-lighted, while the juniors formed a tableau around it. Each boy's and girl's face beamed with joy at this completion of a high and joyous task. They had found a way of expressing the ideas which they had learned and of sharing them with others. The truths they had learned from the Bible had become a part of their living experience.

## Among the Less Privileged

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the Home Missions Council. These are numerous and the topic is finally considered from every angle.

Through the Youth and Student Work Committee, college young people are challenged to "show their faith by their works" in summer-service projects. They labor beside other young people in an underprivileged area to build a community center, or direct recreation and teach vacation church school classes for the children of migrant families who follow the crops, or sharecroppers in the South, or join a caravan to visit rural churches in the interest of strengthening their work with children and young people.

Thus, through addresses, institutes, community workshops, fellowship centers and the providing of special leadership, the Home Missions Council is building Christian communities. The forces of evil which set person against person, family against family, and group against group, are strong and insistent. They would divide and destroy. But we who bow the knee to Christ have faith in his words, "If I be lifted up, I will draw all men unto me."



# A Protestant laymen's retreat

Another growing edge in adult work

By P. R. Hayward

**A** CATHOLIC LAWYER drove me home one day from the county seat where we had done some business about a deed. The subject of religion came in casually; then he quoted a grand prayer from St. Francis. It proved to be the text for a preaching on the week-end retreat for Catholic men that he had attended regularly for some years. One had only to push into the background the absurd yarns of childhood about Catholics to sense what these retreats for men, held all over the country, meant for the spiritual life of thousands of Catholic men. And the question would not down: do, or could, Protestant men have something that in the pattern of their faith would meet a similar need?

Two years went by when this subconscious question came to the surface at the reading of a bulletin of the Queens Federation of Churches of Queensborough of New York City. It described a Laymen's Retreat Movement conducted by the Federation, a retreat aimed directly at meeting the needs of Protestant laymen at this very point. I found upon inquiry that it was not the only such retreat that had been held. Several other city councils have conducted similar ones, with great profit. The one held by the Queens Federation is an excellent example of what can be done without taking too much time of the employed secretaries. The arrangements have been handled very largely by the Laymen's Retreat Movement, under the direction of its chairman, Mr. Louis C. Gosdorfer, a bank president and an outstanding Lutheran layman.

The bulletin describes the reasons for the Retreat as follows:

## Why a retreat?

"In our fast moving world there is little time for prolonged thought and sustained contemplation—the fundamental requirements of religion.

"Try as we may we cannot make religion come alive in our lives as we would like to with the casual contacts that many of us have with religious institutions.

"One who is a regular attendant at church services derives great benefits from them but often feels there is more to be gained if he had the time to think deeply on religious matters."

The Federation describes a retreat to meet the needs stated above in these words:

"Therefore the Retreat—where for three days there is a concentration of action that cannot be approximated in our usual routine of living.

"Under the guidance of outstanding clergymen and laymen men can dig deeply in the things of the spirit and gain understandings which life needs so desperately.

"In the midst of a great fellowship with men of all denominations the search goes forward with intense periods of study—moments of deep reflection—times of joyous

relaxation—delightful mealtime experiences."

## What happens?

The Retreat of 1947 will give a picture of what a retreat is and what happens:

One hundred and eight attended the Retreat and many more would have gone if it had been possible to accommodate them. For four weeks prior to the Retreat registrations were closed and many had to be refused because of lack of space at Drew Seminary, Carmel, New York.

The Retreat begins Friday evening and closes with the dinner hour on Sunday. The program, speakers, and topics are well illustrated by what took place in 1947. For that year the principal sessions were concentrated in the main hall of the Seminary, which is well equipped for such purposes. In this hall Rev. George W. Parsons, Rector of St. James Church, Elmhurst and President of the Queens Federation of Churches, conducted the opening worship service on Friday evening. Dr. Ralph W. Sockman, Minister of Christ Church, New York, was the speaker Friday evening and his address "A Layman's Religion" stirred the imaginations of those present as to the importance of religion for their day. Dr. Sockman responded to questions that were put to him and also spoke briefly concerning his recent trip to Russia.

Saturday morning the Rev. J. Edward Vesper, Pastor of the Redeemer Lutheran Church, Queens Village, started the day off with a morning meditation and the Rev. Robert B. Reeves, Minister, First Presbyterian Church, Forest Hills, opened the discussion period with a discourse on the "Laymen's Religious Growth," after which the Rev. Ellsworth L. Richardson, Minister of the First Congregational Church, Rockaway Beach, spoke on the "Layman's Mission."

George E. Kirby of Jamaica, New York, served as chairman of the first discussion period and Assemblyman George Archinal of Glendale, acted in the same capacity for the second hour. Postmaster Moses Symington of Long Island City had prepared a full schedule for the time devoted to recreation. In the late afternoon the men convened for the third discussion period under the chairmanship of Hon. Gustav W. M. Wieboldt, Justice of the Court of Special Session of the City of New York, with the Rev. Donald E. Hicks, Pastor of the Cambria Heights Community Church at the leader.

A new feature of the Retreat in 1947 was the Vesper Service Saturday evening led by the Rev. Richard P. Maloney, Minister of the First Church of Kew Gardens (Reformed). Hon. Charles W. Froessel, Justice of the Supreme Court of the State of New York, presided at the evening session which followed and introduced Wallace C. Speers, Vice President of James McCutcheon & Co., and President of the Laymen's Movement for a Christian World, who spoke on "The Christian Layman and His World." Mr. Speers' address included personal testimony as to the meaning of religion for his life and an interesting discussion followed. There was a short intermission while Mr. Symington and his committee served ice cream and cake, after which the discussion was resumed and extended to a late hour.

On Sunday the Rev. Douglas R. MacDonald, Pastor of the Glendale Reformed Church and chairman of the program committee for the Retreat and the Rev. William C. Bennett, Executive Secretary of the Queens Federation of Churches, conducted the service of dedication and the



Retreat ended at the dinner hour.

Enthusiastic plans are being made by the men for the retreat in 1948. There is much sentiment for holding such retreats more frequently during the year so that more men can attend. And the program will be enriched by experience. It is not too much to say that this piece of work may be pointing the way to a plan for so deepening the spiritual life of Protestant men that its consequences may reach deep and carry far.

## The Beginning Teacher

# Together we grow

By Anna Laura Gebhard\*

**D**EAR SIS, I wonder what some of the church fathers would have thought if they had looked into the fifth grade corner and had seen the rack of test tubes Ted brought for our latest class activity. They might have been even more surprised to see carrots sprouting in the three coffee cans on our table.

You see, we started a unit on the problem of alcohol, and we're in the midst of some fascinating experiments. The fluids in the test tubes are going to show us the effects of alcohol upon living substances, like a leaf, or meat fiber, or an egg white. And we are watering one can of the sprouting carrots with water, the second with water and alcohol mixed, and the third with alcohol, in order to see how alcohol affects growing things.

I can imagine what I might have said about such things a year ago. I probably wouldn't have spoken out, but I'd have thought, "Can't you tell the children what will happen? Do you have to go to all that trouble? And just what does learning about alcohol have to do with studying the Bible anyway? After all, that looks more like a class in science than a class in religion."

But a year ago I was not plagued with the insistent questions of nine-year-old Ted, who asked, "Whose business is it if my dad wants to drink?" Or Shirley's perplexed frown when she said, "Why do we hear so many good things about liquor, if it's all bad?" I'd like to show you our bulletin board of clippings which the pupils brought this morning: a dozen news stories of tragedy where alcohol had been the villain.

At the woman's club the other day, Shirley's mother remarked to me, "Shirley finds your Sunday school class so interesting!" But that isn't enough, Sis. We're not operating a miniature science laboratory or growing a garden in coffee cans to make Sunday school "interesting." We're doing those things to build attitudes, to change lives. I feel quite certain from watching my own Janice and Jimmy at work and play, that the things the children find out for themselves seem to become a part of them. And I'm teaching children—Marian, Bob, Ted, Shirley, and the rest—not a booklet full of facts.

\* Methodist Parsonage, Litchfield, Minnesota

Janice has had some teachers in Sunday school (I remember her third grade teacher in particular) who I thought at the time were doing a good job of teaching. Janice could recite each Sunday's memory verse when she got home and she knew her Bible story perfectly. But I remember one Sunday after she came home reciting glibly, "Be ye kind one to another, tender-hearted, forgiving each other," she pushed her three-year-old brother into a wet snow bank because he spattered mud on her new boots. I realized then with a jolt that the Bible verses she could recite were just words to her; they didn't affect the real Janice. Her teacher was doing a good job of teaching "the lesson," and a very poor one of teaching boys and girls.

On the other hand, there's the kind of teacher I started out to be. She never looks at her lesson till she gets to class on Sunday morning. After all, she's "teaching children," not a lesson, and she's confident of her own ability to keep her class quiet and entertained. She doesn't like the activity suggestions in the materials; they take some preparation. She wants Bible stories, written in such a way that she can read them to the class without having looked them over first. I think her teaching probably has considerable influence on the attitudes of her pupils. They know from her own lack of preparation that the things she is teaching don't matter very much to her. Why should they take the lesson seriously? I'm not that kind of a teacher now. And I'm thankful that Janice's and Jimmy's teachers aren't either.

Don't misunderstand me, Sis. My lesson materials are important. They are important because they are guides to me in discovering and meeting the needs of my pupils. I wouldn't have realized that studying about alcohol would help Ted and Shirley and the others over some perplexing problems and would help them be stronger Christians. I would have thought that the chief purpose of the unit we just completed on "The Church and a Fair Chance For All" was to increase the missionary giving of the boys and girls. But when we took our comical little favors to the children's hospital and watched smiles break on the faces of the children who had known suffering and loneliness, I realized we were all learning something about the blessedness of Jesus' way of life. And when we ransacked our attics and basements for articles the Goodwill Industries could repair, we were practising some of the spirit of compassion we had found Jesus expressing in his concern for the neglected and the sorrowful.

I keep remembering those objectives of Christian teaching: helping boys and girls achieve more Christ-like character, and helping them build a society where men are brothers and God is our Father. When we finish our study on the problem of alcohol I hope that the troubling questions will be answered—not by the teacher's glib words, but by the facts we have discovered together. But I hope more that my pupils will have caught a Christ-like point of view toward some of today's glaring problems.

I've made a little discovery, Sis. It strikes me that the men and women behind the scenes who work at preparing our lesson materials have even a better understanding than I of the great objectives of Christian teaching, and that they know how child life grows far better than I. I have a feeling if I plan my lessons using our church school materials with the faces of Marian and Bob and Ted and Shirley in the mirror of my mind we will grow together in the Master's way.



## THEME FOR JUNE: *The Plan for People*

We have been trying to find out the last two months, as we worshiped, about some of the plans God has for his universe. We live in a universe of beauty and it is so planned that things happen in orderly ways. This month we are hoping we can discover how people fit into God's plans.

### June 6

THEME: *People, God's Greatest Creation*

WORSHIP CENTER: A lovely bouquet of flowers, a picture of people worshipping God in church, a Bible open at Genesis 1:27a. A lighted candle and snuffer to extinguish the light might complete the center.

QUIET MUSIC: "May the Words That We Say"<sup>1</sup>

CALL TO WORSHIP: Sing, "May the Words That We Say"<sup>1</sup>

#### LEADER:

We are aware of the beauty of our world and the way things happen over and over again. The leaves drop from the trees, yet new ones appear in the spring; day ends and night appears but day returns again. It is a wonderful world in which we live. Yet even more amazing are the people who dwell upon the earth.

People laughing, people gay,  
People happy everyday,  
People living near and far,  
Yet stranger than the closest star.  
What makes people as they are?

Perhaps you've wondered who *you* are?

People are interesting. No two people are just exactly alike. Yet people are more important than flowers or birds. Why are people different from other living things? Yes, they can think and talk and love and appreciate what others do for them. A little song that we learned some time ago tells us some of the things that boys and girls can do. Let us sing it now.

SONG: "God Made Us a Beautiful World"<sup>1</sup>

LEADER: Even boys and girls are a part of God's plan. People have often felt the wonder of a person. People in the Bible show by their thoughts how they too have wondered about men and women.

BIBLE READINGS: Genesis 1:27a; Psalm 8:4a.  
STORY:

Long ago Jesus tried to show others, as he taught them on the hillside, how important a person is.

#### MARY HEARS JESUS

Mary had followed the little group of people up the hillside. It was a warm day; the air was so quiet that not a leaf moved. The sky was a clear blue.

Suddenly Mary heard these words: "I will talk with them here. Peter, tell them to find comfortable spots on the grass."

Mary knew that the man speaking with the friendly face was Jesus. How she had enjoyed the stories that he told! Perhaps there would be an interesting one today.

Mary looked around at the people. Yes, she knew some of them. There were Philip and his mother, and Anna who often played with her.

## Primary Department

By Olaf Hanson\*

Suddenly she was aware that Jesus was taking: "Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing?"

Mary thought how often she had longed for a new coat. She didn't quite understand Jesus. But—her thoughts were interrupted as she saw Jesus pointing upward at a flock of birds flying overhead. "Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?"

Mary loved the birds. She guessed Jesus was right that the birds were not as important as people, but how wonderful it was that they could fly so high.

"Why be anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin," Jesus went on talking.

Mary leaned over and felt the velvet-like petals of a flower growing nearby. No, she reasoned, they do not worry about what they wear. Jesus is right. What a friendly person Jesus is, she thought.

He talked on for some time but Mary was not thinking about what he was saying now; she was trying to think how she too could be useful and helpful to others as she grew up. She was just one person but maybe she could do some helpful things. Right now, she thought, I'll hurry home and let Sarah play with my new doll. Sarah was just getting over an illness but could yet not leave the house.

Mary slipped quietly out of the crowd and down the hillside to her home. Jesus always made you feel like doing something nice for someone. She felt very glad inside.

PRAYER: O God, we thank you for all the different kinds of people we know. We know that you love us all. We realize how important people are in carrying out your plans. Help us to see that part of your plan for each of us is to help others and love them. Amen.

#### OFFERING, WITH RESPONSE:

O God bless all our friends with whom we share,

As we send our love, our thoughts, our prayers. Amen.

CLOSING THOUGHT: "O God, May the Whole World Praise Thee"<sup>1</sup>

### June 13

THEME: *Our Wonderful Bodies*

WORSHIP CENTER: A picture of a healthy boy or girl playing or observing some flower or bird. An open Bible and lighted candle with snuffer may complete the center.

QUIET MUSIC: Arr. "From Songs Without Words," Op. 30 No. 3 by Felix Mendelssohn

#### LEADER:

Last week we were thinking about people, God's greatest creation. Because a person can think and love, this makes him greater than animals and other living things. This Sunday, perhaps we can find out about the wonderful body we live in and how it works. What makes us live? What causes us to think and love and feel sorry when others suffer? Perhaps a song will remind us to thank God for these wonderful bodies.

SONG: "Glad I Am to Grow"<sup>1</sup>

STORY: "Bobby's Question"

"Mother," said Bobby, "what is life?"

"Well," responded mother, "that is a hard question to answer. The fact that you can move, talk, think, run shows that you are full of life. Your body has life when it moves."

"Isn't it strange how we grow?" said Bobby.

"Yes, it is," replied his mother. "There are so many germs that can kill us it is strange how well we are most of the time and how we can grow until we become a man or woman."

"Did the medicine that I took when I was sick last year kill the germs, mother?"

"Partly," replied his mother. "But in your blood there are tiny, tiny red and white cells that work with each other. If a germ gets in your blood the white cells try and kill it at once. The red cells are constantly flowing into the lungs and getting air which helps to give us a healthy life."

"That's clever," said Bobby. "I mean about the white cells killing the germs. I wonder who thought up these white cells? Whoever planned it to happen like that must be very smart. Smarter than me," said Bobby.

"Yes," said mother. "God has planned our bodies carefully. Eyes so we can see, ears with which to hear and brains within our head with which we can think. Someday perhaps you'd like to study more about the body. The way it works is marvelous."

BIBLE READING: I Corinthians 6:19b starting with "Glorify God," etc.

SONG: "Dear God, We Thank You" Verses 1, 2

OFFERING WITH RESPONSE, "An Offering Sentence"<sup>1</sup>

#### CLOSING THOUGHT:

For bodies strong and minds that think  
And thoughts that choose to do right things,

*We thank thee, God our Father.*

For ears to hear and eyes to see,

The lovely birds that sing in trees,

*We thank thee, God our Father.*

For hearts that work to pump our blood,

For white and red cells that work together,

*We thank thee, God our Father.*

For life itself, so happy, gay!

For all your plans,

*We do thank thee. Amen.*

QUIET MUSIC: "Dear God, We Thank You"

### June 20

THEME: *God's Plan for People*

WORSHIP CENTER: A picture of people worshipping in their church or doing something friendly for someone. The rest of the center may have a Bible and a vase of flowers.

\* Teacher in weekday schools, Dayton, Ohio.

<sup>1</sup> Hymns for Primary Worship, Westminster Press, Philadelphia.

<sup>2</sup> Matthew 6, Revised Standard Version.



## CALL TO WORSHIP:

Help us to worship you this day,  
all we think and do and say. Amen.

SONG: "Dear God, We Thank You"<sup>1</sup>

## LEADER:

The last two Sundays we have been discussing how important we are as persons. This felt everyone was very valuable. Also, our body is a marvelous structure, the way it works. God's plans for our bodies were wise and good. Do you think besides giving me perfectly formed body that God might have plans for the way people should live each day? (Encourage the children's responses.) Just how does God expect people to live in his world? Yes, perhaps by giving kindness to others, not harming our body in any way. (Get as many responses as possible from the boys and girls. Perhaps some will mention forgiving each other, sharing with a needy world, speaking kind words, solving problems without fighting, etc. Then suggest that the group create a Prayer Litany. It might start in this way: These are God's Plans for People: For people who show kindness at all times,

*We thank you, God.*

Other ideas given by the children as mentioned above might continue the litany. The litany should stress God's plans for people living in our upset world.)

SONG: "God Made Us a Beautiful World"<sup>1</sup>

LITANY: Use prayer they have just created.

OFFERING, WITH RESPONSE: "Bless Thou the Gifts We Bring"<sup>1</sup>

QUIET MUSIC: Arr. "From Cradle Song" by Johannes Brahms<sup>1</sup>

## June 27

THEME: *People Helping*

WORSHIP CENTER: A picture of a missionary doctor, nurse or teacher helping people in another country. Flowers and an open Bible. Also a lighted candle may be used.

QUIET MUSIC: "Let Us Be Glad of God's Good Plans"<sup>1</sup>

CALL TO WORSHIP: "Let Us Be Glad of God's Good Plans"<sup>1</sup> Sing together.

LEADER: We have just sung a song that makes us want to feel thankful for the wise and loving plans of God, our Father. Let us pray the litany that we created together last week.

## LITANY

LEADER:

We have been slowly finding out some of the plans that God has for people, his greatest creation. We cannot help but try and use our bodies and minds in a way that will show our appreciation for all the good things that God has given us. Some people make the most use of their life by helping others; other people think only about getting everything to help themselves. Part of God's plan for our life is to share with others. There is a little poem that tells us about our part in the world. (Read the words of the song, "Our Part.") Let us sing it together.

SONG: "Our Part"<sup>1</sup>

STORY: "Dr. Schweitzer and God's Plan"

I would like to tell you a story about one man living today who has really discovered God's plan for his life. His name is Albert Schweitzer.

Albert was born in Europe. His father was a minister and he attended the services regularly, probably when his feet could not reach the floor. He became eager to help people in Africa, when he heard that they were sick and uneducated because of few doctors and teachers.

Albert was a good musician. How he

could play the piano and organ! This came only because he practiced faithfully. At thirty years of age he began to study medicine and after becoming a doctor sailed for Africa with his wife. (It would be fine if the children could see where he is located in Africa at Lambarene. The biography *Out of My Life and Thought* by Dr. Schweitzer would be helpful, and has pictures of himself and his hospital and patients.)

Someone has said that Dr. Schweitzer is the greatest man living today. He is seventy-three years old and look what he does! We see him building a pier so that canoes can land easily. He is getting a water-system laid out. He packs boxes of vegetables and fruits to send to places down the river. He makes slow and cheerful rounds of his two hundred bed patients. He watches the fruit trees for blight. He writes countless letters and works late into the night on another book he is writing. He plays his piano when time permits.

When he has returned to Europe in the past for a brief rest, it was no rest. He gave concerts to obtain money to build more space in his hospital.

Albert Schweitzer is loving the people in Africa in the same way that Jesus loved people so long ago. He is an unusual person with much strength and energy.

PRAYER: Dear God, we thank you for all the people who are working to build a better world. They have discovered your plan for their lives. Help us as boys and girls to grow up finding out how we too, may live useful and happy lives. Amen.

OFFERING (may be sent to help Dr. Schweitzer's work in Africa or other mission causes.)

OFFERING RESPONSE: "Our Gifts of Money"<sup>1</sup>

QUIET MUSIC: "Lord I Want to Be a Christian"<sup>1</sup>

## Junior Department

*By Elouise B. Rivinius\**

THEME FOR JUNE: *Come, Let Us Worship For the Leader*

For the last two months we have been trying to build into the hearts and minds of our juniors a deeper appreciation of the Church and its work. This month we are attempting to help the junior boys and girls find richer and more meaningful experiences in the actual church and church school worship services.

If your church has a formal altar, try to duplicate simply in your worship center the elements which compose the chancel of your sanctuary. Secure copies of your own church's order of worship and study it carefully so that you can discuss its meaning with your group.

The program for June 13 (Children's Day) is planned so that it could be used as a children's service in the sanctuary if desired. The cooperation of the organist makes "The Story of a Family Quarrel" very effective.

## June 6

THEME: *We Gather Together*

PREPARATION FOR WORSHIP:

If I should ask each of you why you came to church this morning, I would probably get almost as many answers as there are boys and girls here. (Discuss briefly reasons for attending church, leading to the conclusion that the best reason for coming to church is to worship God together.)

How does our church service help us to worship together? (Discuss with the children how every element of the service is planned to help us think of God, to pray to him, and to help us to be better Christians because we have worshipped together. Help them see that the worship service of the department is a real church service planned especially for them.)

During our prelude let us quiet our hearts and minds as we prepare to worship God in his church this morning.

PRELUDE: "The Lord Is in His Holy Temple"

## CALL TO WORSHIP:

O come, let us worship and bow down:

Let us kneel before the Lord our Maker.

RESPONSE: (sung) "The Lord Is in His Holy Temple"

## LEADER:

Many times people come to church with a feeling of sadness because they have done things which they know are wrong. Perhaps you have done something this week which you wish you had not done, or perhaps you have not done things you should have done, and you are sorry.

Let us close our eyes, and very slowly and softly you may repeat after me a prayer which is often used in church to ask for forgiveness.

## PRAYER OF CONFESSION:

"Our Heavenly Father, who by Thy love hast made us, and through Thy love hast kept us, and in Thy love wouldst make us perfect, we humbly confess that we have not loved Thee with all our heart and soul and mind and strength, and that we have not loved one another as Christ hath loved us. . . . Forgive what we have been; help us to amend what we are; and in Thy Spirit direct what we shall be . . . through Jesus Christ our Lord. Amen."

PRAYER RESPONSE: "Hear Our Prayer, O Lord"

LEADER: In the church service we often have a responsive reading of one of the Psalms. The minister reads one verse and the congregation responds by reading the next verse together. Let us read responsively Psalm 100.

HYMN: "Holy, Holy, Holy! Lord God Almighty"

## STORY:

THE CHURCH OF LIGHTED LAMPS<sup>1</sup>

At the end of a winding path leading up the mountainside from a quaint old European village there is a strangely beautiful little chapel. Above the simple altar is a carved figure of the Christ, and over the archway are inscribed the words of Jesus, "Ye are the light of the world."

There are no lamps or lights of any sort in the chapel, and if strangers visiting there for the first time comment on the lack of lamps to light the little church, someone always is glad to tell them the legend of "The Church of Lighted Lamps."

<sup>1</sup> Adapted from story in book of the same name by Elizabeth Cheney. Copyright Abingdon-Cokesbury Press. Used by permission.

\* San Marino, California.



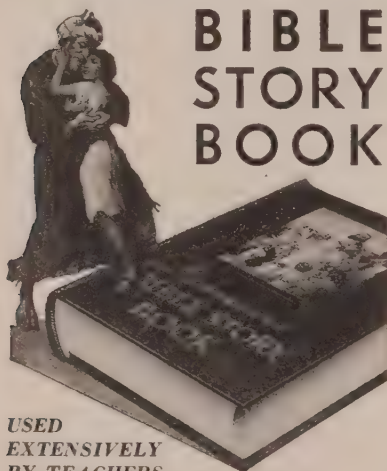
They say that the beautiful little chapel was built long ago in the sixteenth century by an old duke who had ten beautiful daughters. He loved each of them so dearly that he wanted all of them to remain with him always. He became more and more unhappy as one by one each of his girls left to be married and to make a home of her own. He said that each one had her own place and that the house was lonely in some spot without her.

Every year he insisted that all of his girls return to spend Christmas with him, and for some time the family was always together for the Christmas feast. Then came a time when one daughter, who had married a prince from a far away kingdom, decided she could not make the journey that year. She sent her court musician to play for the feast, but her father could not be comforted because her place at the table was vacant.

As he grew older the duke began to wonder what he would leave behind to help people remember him after he was gone. Finally he decided to build a church so beautiful that men would worship as soon as they entered because it would speak to them of God. He drew the plans and watched its building with delight.

At last it was finished, and the duke took one of his daughters to see it. The lovely carvings and the stained glass windows were exclaimed over and admired.

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"But father," said the daughter, "where are the lamps to hang?"

"There will be no hanging lamps," answered her father quietly. "Each worshipper will carry his own. I have provided small bronze lamps, one for every person in the village up to the number the church will hold." Then he added slowly, "Some corner of God's house will be dark and lonely if all his sons and daughters do not come to worship him at the appointed time." And these words were carved in the stone over the doorway.

Four hundred years have passed since that time. The bronze lamps have been handed down from father to son and carefully treasured. When the sweet-toned bells of the old church ring, the village people wend their way up the hill, each carrying his own lamp. The church is nearly always filled, for no family wishes its corner to be dark and gloomy.

**PRAYER:** Our Father, may we come to our church to worship thee in love and reverence. May the music, the reading of the scripture, and all that we do here help us to know and love thee better because we have worshipped here together. We ask in Jesus' name. Amen.

**HYMN:** "Friend of the Young"

**OFFERING SERVICE:**

**Leader:** "What shall I render unto Jehovah for all his benefits toward me?"

**Response:** "Bring an offering and come into his courts."

**Prayer:**

We give Thee but Thine own,  
Whate'er the gift may be:  
All that we have is Thine alone,  
A trust, O Lord, from Thee.

—WILLIAM WALSHAM HOW

**Response:** "All Things Come of Thee, O Lord"

**CLOSING WORDS:** Our Father, as we leave this place of worship may we go with the assurance that we have been with thee. Bless each of us as we go to our homes today, and every day. Amen.

**June 13**

(Children's Day)

**THEME:** *We Worship Through Music*

**PREPARATION FOR WORSHIP:** (If the department is worshiping in the sanctuary this morning there may not be time or opportunity for worship preparation. If the group is in its own department, spend a few moments discussing the contribution which beautiful music makes to the service of worship.)

**PRELUDE:** "Melody in F" (By Anton Rubinstein—not in hymnal)

**CALL TO WORSHIP:** "Make a joyful noise unto God, all ye lands; sing forth the honor of his name; make his praise glorious."

**RESPONSE:** "I will praise thee, O Lord, with my whole heart; I will be glad and rejoice in thee: I will sing praise to thy name."

**HYMN:** "All People That on Earth Do Dwell"

**PRAYER OF CONFESSION** (same as previously given)

**PRAYER RESPONSE:** "Hear Our Prayer, O Lord"

**RESPONSIVE READING:** Psalm 150

**SPECIAL MUSIC:** (by junior choir or department) "All Creatures of Our God and King"

**STORY:**

## A FAMILY QUARREL\*

A few days ago I was walking in the hall behind the organ and I imagined I heard some voices. They seemed to be arguing among themselves, so I unlocked the door and stepped into the organ chamber. You will be surprised to know what I saw. I found myself in a great apartment with two or three rooms, larger than many places where people live. I was surrounded by a forest of pipes—metal and wood; how many do you suppose? Over 6,000. They varied in size all the way from the biggest wood diapason about 20 inches square and 32 feet high (*organ sounds loudest diapason*) to the tiniest metal pipe no bigger than a toy whistle (*organ sounds smallest pipe*). And the organist in playing them must not only use ten fingers of her hands upon four rows of keys, but also her two feet upon a row of wooden pedals.

The voices I imagined I heard seemed very real now; yes, they were quarreling and it was the same old quarrel we have heard so many times—who is the most important? The four different families of pipe were in dispute; each group were sure they were the most important part of the organ.

Above them all I heard the deep tones of the Diapason family: "It would be foolish to imagine that any other family could measure quite as much as we do. All organ music built around the Diapason tone. See how our pipes are made of various materials; these largest ones of wood, here are some of pure tin, and these of zinc. The walls of our pipes are very thick. Just listen to our sonorous tones and imagine how thin at weak our music would be without us." (*Organist plays "Good Morning to You" using only Diapason.*)

But before the Diapason family had time to finish, the Flute family broke in and said: "Pshaw! Where would the organ get its quality that makes it so much like a great orchestra if we were not here? We supply tones like those which come from the flute. We, too, must be made some of wood and some of metal. Just listen to us at our best." (*Organist plays "Jesus Loves Me" using only flute.*)

But other voices interrupted: "Orchestra! Did we hear someone mention the likening of an organ to a great orchestra? But who would an orchestra be without violins, violas and cellos? We are of the String family. Our voices are soft and sweet because we are made of soft metal with thin delicate walls. Just listen to the beauty of our tones." (*Organist plays "Away in a Manger" using only strings.*)

But a fourth family broke in: "Tut, tut! We are the Reeds. We are in a special class. We are the aristocrats of the organ. We are made to imitate the soft wood winds, such as the clarinet and oboe. We too, are made of metals, but our tongues are brass. We have been blamed for the difficulty of keeping an organ in tune, but that is not our fault. It is because we are manufactured in tune and the other families leave us well it is a little warmer or colder. We are very proud of our many solo voices; indeed, we have one called the Vox Humana, or 'Human Voice,' a pipe which sounds like a human being. Listen to us and all of you will back away ashamed." (*Organist plays "Fairiest Lord Jesus" using Vox or reed stop.*)

Some other voices joined in the argument: "We may not be a real part of the pipe organ for we are not made to sound with the blown through pipes, rather are we bars of metal struck with little hammers, but imitate that instrument of which we always

\* By Dr. Frank B. Fagerburg, published in *Youth People*, April 23, 1944. Copyright Judson Press. by permission.



in descriptions of heaven, and we heard our music is the finest of all. We are the harp. Hear us and you will imagine that our fingers are plucking strings of gold." Organist plays "Praise Him, Praise Him, Praise Him" (five Little Children" using only harp.) And then far away I heard some voices. They came from the extreme rear of the sanctuary. "We are the Echo Organ. We are members of the Flute, String and Reed families. We are not large, but very, very important. Distance lends enchantment, and we send beautiful tones far across the great space of the worship room like choirs of angels chanting from afar. Then, too, the Cline family live with us. They sound like angels in a beautiful church tower. Listen while we prove what we can do." (Organist plays "Silent Night" using only echo organ and chimes.)

I could not hold myself back any longer. "Come on you, Diapasons, Flutes, Strings, Reeds—all of you. You are exactly like us human beings! We are all very different. We are some men, some women, some tall, some short, some old, some young, some white, some black, brown and yellow. But no group is most important. We all need each other. Life would be pretty uninteresting if we were all alike. And this organ would be impossible if it relied upon any one of you fine families. Put all together you are wonderful. Show us how beautiful and powerful you are when you all play in harmony." (Organist plays "Tell Me the Story of Jesus," using all parts.)

PRAYER: Our Father, we thank thee for the music which turns our hearts and minds toward thee. Help us to think about the words of the hymns we sing and to understand their meaning. Bless all who help us worship together through beautiful music. Amen.

OFFERING SERVICE (same as previously given)

HYMN: "My God and King"

CLOSING WORDS (same as previously given)

## June 20

THEME: *We Worship in Reverence*

PREPARATION FOR WORSHIP:

If you come to the church service a few minutes early, what do you do? (Discuss the need for getting ready to worship God; for taking time to quiet our minds and stop thinking of the things we have been doing or are going to do, and to think about God and whether we are ready to "come before His presence." Describe a little of the detail and formality necessary for an audience with the king of England. Should we rush into the presence of the King of Kings with no preparation at all?)

PRELUDE: "Come, Thou Almighty King"

CALL TO WORSHIP (same as for June 6)

RESPONSE (same as for June 6)

HYMN: "Come, Thou Almighty King"

PRAYER OF CONFESSION (same as for June 6)

PRAYER RESPONSE: "Hear Our Prayer, O Lord"

RESPONSIVE READING: Psalm 95:1-7a

HYMN: "God's Presence"

POEM: "My Church"

A quiet church by a country lane,  
A cathedral with a stained glass pane,  
A temple, or a tent of hide  
It makes no difference far or wide  
For God is there when I'm inside.

STORY:

THE HOUSE OF THE LORD<sup>4</sup>

Ten year old Tommy liked to play around Grace Church while old Jim Owen, the janitor, swept and dusted and put the

sanctuary in perfect order for the Sunday services. One day he thoughtlessly dropped some paper on the floor. Jim didn't scold; he just bent over and picked it up, then carried it over to the nearest waste basket.

Tommy was a little bit ashamed and said, "Excuse me, Jim. I should have put it in the basket myself."

"Oh, that's all right, Tommy. You just didn't think. But I did, because it's my business and because I love this house."

"It isn't a house," Tommy argued.

Jim smiled. "Well, I guess it is," he said. "Nobody lives in it!"

"Do you think that?" Jim asked, and his bushy eyebrows rose in astonishment. "Come down here with me, my boy." Somewhat sulkily Tommy followed Jim down to the chancel and stood beside him at the altar rail. "Now look at the cross," said Jim.

Tommy looked but saw nothing remarkable. Just a plain brass cross upon a carved oak table. Then Jim began to talk in a low quiet voice. Afterward Tommy couldn't remember all that Jim had said, but he never forgot the strange feeling he had when Jim concluded, "The church is not empty when you and I are here, my boy, and it isn't empty when we're gone. For God is here, Jesus is here, and all the holy angels."

Suddenly Tommy was sobbing. Jim took his hand and led him to a seat. "There now, Tommy," he said. "It's all right. You're not afraid of God, are you?"

"I'm not afraid," whispered Tommy. "I just feel queer, that's all. I never really thought of it the way you put it. If it's God's house, why don't people act like it? Most kids—and grown-ups, too—don't think like

<sup>4</sup> Adapted from story "The Miracle" by R. P. Marshall, published in *The Christian Advocate*, September 10, 1942. Used by permission.

you do. They laugh and talk and visit in church just like it was a theatre."

Jim shook his head sadly. "I know, I know," he said. "If they could feel what we have felt, they wouldn't act that way. If there were only some way we could make them feel it! There's no use talking about little things, and telling them not to drop trash on the floor, or scuff up the seats or tear the hymn books. They know better, but they just don't think, I guess."

Tommy was thoughtful for a few minutes and then he said, "Jim, I've been saving my money for the Fourth, but I think I would like to spend it for something else. Do you think it would help if we got a real bright spotlight and fixed it so that it would shine down on the cross? It would make that cross stand out like it was made of gold and diamonds. They can't help but look at that, and maybe it will help them think of Jesus and of God."

And that is how it happened that each Sunday when the congregation files into the sanctuary of Grace Church there is no whispering or talking. Instead, while a shaft of golden glory shines down upon the cross, the people bow their heads or kneel in prayer as the organ music helps them prepare to worship God.

PRAYER (similar to that for June 6)

OFFERING SERVICE (same as for June 6)

HYMN: "My Father's Care"

CLOSING WORDS (same as in session one)

## June 27

THEME: *We Worship Through Sharing*  
PREPARATION FOR WORSHIP:

Whenever we are very sure of what is the right thing to do, we can know that God is speaking to us. Sometimes he talks to us

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about our money. Do you ever talk to God in prayer about your church offering? Do you bring to church whatever is left after you have spent all you want to? Do you keep your own money for yourself, and ask father or mother for offering money? Did you ever give *all* the money you had for the offering or for someone who needed it badly? (Discuss briefly the specific things for which the church school offering is used, emphasizing the missionary, social service and relief work. Show pictures of your denominational activities.)

During our prelude I want each of you to think about how you have used your money this last week. Have you planned to give back to God as much as you should of what you have?

PRELUDE: "All That We Have Is Thine"

CALL TO WORSHIP: "Remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

RESPONSE: "All That We Have Is Thine"  
SCRIPTURE READING:

One day Jesus and his friends went to church together in the great temple at Jerusalem. Jesus sat down near the great chest where he could watch the people put in their offering as they passed by. Some were very rich and proudly put in a great deal of money. Perhaps they held it up high so that everyone could see how much they were putting in before they let it fall with a loud clatter into the chest. Perhaps others were stingy and did not want people to see how little they were giving.

Then Jesus noticed a quiet little widow whose shabby clothes showed that she was very poor. As she paused by the treasure chest Jesus could see that she dropped in two tiny coins so small in value that they were called "mites" and worth about a penny. Jesus knew that these two little coins were every cent that the poor woman had. Let us read together what he said about this gift. (Read Mark 12:41-44.)

HYMN: "We Would Bring Our Treasures"  
STORY:

TUMMIES . . . "WAY IN"

One day a father and mother and their little four-year-old boy were talking about the need of the people in Europe for food enough to keep them alive through the long cold winter. The family did not have a great deal themselves, but they felt that they must do something for the little children who were starving because of lack of food.

The father and mother decided to send five dollars to help. The little boy got his bank and emptied all he had—a nickel and two pennies. Then he got a piece of paper and a pencil and wrote a letter. You couldn't read the letter, but this is what he told his mother that it said: "Please we give the poor people something to eat with the money I have—two pennies and five cents. Those people have nothing to eat, and their tummies are not fat, they are 'way in. And some day if they don't get anything to eat, they'll be starving to death and they are now, I'm afraid . . . Waldon."

PRAYER:

Our Father, help us all to care enough to give gladly all we can to help our church as it tries to care for the needs of the hungry people of the world. May we be willing to give up some things we would like for ourselves in order that other children may live. Bless our church and its workers and all those who are serving thee wherever they may be. Amen.

OFFERING SERVICE:

Leader: (Read last four lines of stanza

eight of "The Vision of Sir Launfal" by James Russell Lowell.)

Hymn: "Our Gifts We Share"

Prayer: Our Father, bless these gifts we bring thee. May they be used in thy

service to help those who are in need and for the support of the work of our church around the world. We ask in Jesus' name. Amen.

CLOSING WORDS (same as for June 6)

## Intermediate Department

By Doris C. Kinsley\*

THEME FOR JUNE: *What God Is Like*

### For the Leader

June, with its newness of life and beauty of summer, is a good month in which to draw attention to God and his creation. Remember that knowing *about* God is not enough. Coming into touch with him and finding out how he affects life is the purpose of worship. The leader may find that he needs to go deeper himself in his thought about and knowledge of God before he can carry his intermediates very far.

### June 6

THEME: *God, the Creator*

WORSHIP CENTER: The picture of a lovely scene, giving a sense of vastness or beauty—the glory of God's creation.

CALL TO WORSHIP:

Leader: "The heavens declare the glory of God, and the firmament showeth his handiwork." (Psalm 19:1)

Chorus of Voices: "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty."

Two Voices: "Who coverest thyself with light as with a garment;

Two Other Voices: "Who stretchest out the heavens like a curtain;

First Two Voices: "Who maketh the clouds his chariot."

Second Two Voices: "Who walketh upon the wings of the wind."

Chorus: "Who laid the foundations of the earth, that it should not be moved forever. . . He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth; and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted, where the birds make their nests."

Leader: "O Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches."

—From Psalm 104

HYMN: "For the Beauty of the Earth"

PRAYER: O Thou great, wise, and good God, help us in this hour of worship to discover a little more what thou art like. Give us wisdom to know, and faith to believe where we cannot know. Amen.

CHORAL SPEECH: "Creation"

First Youth: A night sky spattered with stars.

Second Youth: A brook gurgling and splashing over rocks, moss-covered.

Third Youth: The descending sun casting rays of pink and gold over a glassy lake.

Fourth Youth: A mountain, majestic, strong, bearing on its back trees,

Fifth Youth: Firs, cedar, maples, birches—trees pointing upward, reaching for the heights it may never attain.

All Youths Together: And man, created in his own likeness.

First Youth: Whose likeness?

All Youths: In the likeness of the Creator, God. In the beginning, God. . . . .

Second Youth: What did God do?

All Youths: In the beginning, God created—

In Quick Succession, (one voice after the other):

The heavens  
And the earth  
The light  
The seas  
The grass and herbs  
Fruits  
The sun  
And the moon  
And the stars  
The fish of the sea  
The birds of the air  
The beasts of the land  
And every living creature

All Youths: And God created MAN in his own image.

Third Youth: You mean God created everything?

All Youths (loudly): Everything!

(softly) And God saw that it was good

LEADER:

ONE GOD

All through the ages, people as they held the works of nature around them have been awed by a feeling that they were in the presence of something greater, more creative than themselves. It is little wonder that the worshipped fire when they saw its strange and unexplainable actions; or that they saw God in trees or in massive rocks; or that the terror of the storm was attributed to the mighty and awful power of an unearthly Being. (It is strange that the vast expanse of the heavens, the planets in their orbits, the regular appearance of the sun and moon, should lift men beyond themselves until they were convinced that some Being, God, as we have come to call it, had some way of expressing itself through the things the eye could see all around?)

Yes, and then man began to wonder about himself. How did he get here? What was here for? How could he explain that within him to be bigger and finer than was? Why should he feel as he did before beauty and majesty and—God?

Call it what you will, but man has to believe in order, in plan, in a purpose for the universe. He just can't help it because it is made that way, in the likeness of the Divine.

Does science deny a Divine Creator? Science analyzes the steps in the long process of evolution of life on earth. But the scientist can say, as he gets back beyond the most primitive form of life, only, "In the beginning . . . What?" The ancient Hebrews, writing their religious explanation of the creation, said, "In the beginning, God."

The very fact that for centuries men in lands have been led to believe in deity, though they differ in kind and name, is much proof as we need that God is, and that he put the urge to seek after him in the heart of man. One God, whom we worship in various ways. One God, the Creator and Sustainer of life, all life, both plant and animal.

CHORAL SPEECH (Continued):

All Youths: God, the Creator; God,

\* Based on an actual incident; used by permission of Clifton's "Food for Thought," Los Angeles, California.

\* Youth Worker, Vermont Congregational Conference, Montpelier, Vermont.



other almighty. We worship him, not the works of his creation.

First Youth: We do not worship trees.

Second Youth: We do not worship the night sky spangled with stars.

Third Youth: We do not worship the sun or the moon,

Fourth Youth: Nor the mountains nor the seas.

Fifth Youth: Nor any of the things God has made.

All Youths: We sing praises unto the living God, the Creator. We worship him, we adore him, we exalt his name together. For he is good, and his mercy endures to all ages.

Fifth Youth: That men everywhere may come to learn of him and to follow in his ways, let us bring our offering as a token of our belief that all things are from him, and of his own we must give back unto him.

OFFERING

HYMN: "This Is My Father's World"

BENEDICTION:

The Lord, the Creator, is King—

Let the heavens ring.

God reigns; let the earth be glad.

June 13

THEME: God, the Father

WORSHIP CENTER: A lovely bouquet or a large bowl of fruit attractively arranged against a suitable background.

SENTENCES: (Following the Prelude) O God, our Father, breathe thy spirit upon us that we may ever abide in thy presence, and that our hearts may ever be open to thy love.

SCRIPTURE: (Quoted by those from the group, one after the other in succession)

1. Our Father which art in heaven, hallowed be thy name.

2. Jesus said, "I and my Father are one. I do nothing of myself. The Father hath not left me alone, for I do those things that please him.

"Ye shall know that I am in my Father, and ye in me, and I in you. . . . He that loveth me shall be loved of my Father. . .

3 Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God.

HYMN: "O Worship the King," or

"Praise to the Lord, the Almighty"

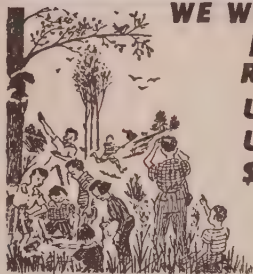
LEADER:

GOD, A LOVING FATHER

"What is God like?" was the question Jesus meant to answer for the world. Before his coming, men had thought of God as the fierce, warring, mighty, vengeful God. To be sure, God is all-powerful, almighty and everlasting. He is also just, merciful, and patient. Because everyone could understand a father and his love for his children, Jesus used the phrase over and over again to describe his relationship to God, the same relationship into which he hoped to lead others.

Father. In that word one draws a mental picture of a loving, caring, generous, wise, good, just, stern, patient, truthful, and gracious Being. All that a father (the best kind of father) can mean to a child, Jesus meant for God to mean to old and young alike. For God in his divinity has capacities for love and tenderness and goodness far beyond what any earthly father could possibly possess. Always Jesus spoke in trust and confidence of his Father who was so close to him as to speak through him and live and act in him. As a father on earth would seek to give good things to his children, so the Father in heaven seeks good things for each child of his; and he in his great wisdom

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knows what is best, beyond all that we could ask or think.

Even though there may be a limit to the power of forgiveness on earth, God is too loving a father not to forgive everyone who in true sorrow comes back to him seeking to be forgiven and to start anew.

(Here tell the story of the Prodigal Son, Luke 15:11-32.)

Some may not be able to understand how a man could welcome home a wayward son in this natural way. "It is the nature of my Father," Jesus would say, "to be all-loving and all-forgiving. He seeks to save and claim for his own whoever has been lost through ignorance or wilful folly. Each child is dear to him, dearer than you can ever imagine. And 'as the Father has loved me, so I also love you. Continue in my love.'"

PRAYER: Psalm 8:3-6, 9

and Psalm 139:1-10

HYMN: "Joyful, Joyful, We Adore Thee"

OFFERING: As the hymn is being sung, the offering is taken, and during the last stanza, the ushers stand at the table in front, waiting to place the offering plates there at the close of the hymn, while the leader says

THE BENEDICTION: Psalm 138:23, 24

June 20

THEME: God, the Good Shepherd

WORSHIP CENTER: A picture of the Good Shepherd, preferably Soord's "The Lost Sheep"

PRELUDE: Tchaikovsky's "The Lord is My Shepherd"

CALL TO WORSHIP: The prelude sung as a solo, or some other version of the 23rd psalm sung.

A PSALM OF FAITH:

Thou art infinite Love.

Who can approach nigh unto thee?

Whoso findeth thee in the beauty of blossoms,

In the promise of spring,

In the fulfillment of fall,

Thinketh he hath found all things;

But verily I say:

Thou art even in the grime and sweat of slums.

I have seen thy loveliness in the brow of the immigrant,

Who striveth even as I.

Thou vouchsafest thyself to us

In the unceasing miracle of friends.

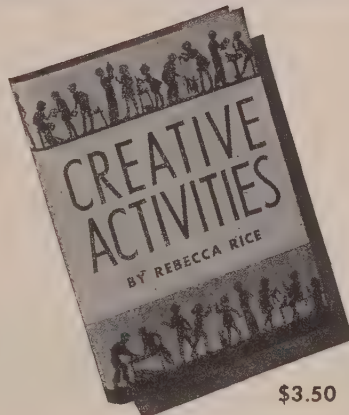
In the rush and roar of trains, thou art there;

And in the toiling of cities, thou art there;

Thou art in the march of the thousands . . . that throng in the great crusade:

Thou art of the homeless and outcast.

Thou sittest by us in the lonely places,



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When we have come face to face with our  
sins;  
And in the wonder of thine Infinite Love,  
thou takest us to thy heart—  
Thou who art the pulse and entity of all  
our lives!

—WINFRED L. BRYNING

HYMN: "The Lord's My Shepherd"—Words  
from Scottish Psalter; music by William  
Havergal

THE STORY: (Take your choice of these  
suggestions)

1. The records, "All Aboard for 'Adventure'" telling, in the *Adventures with the Book Series*, of "Puddin' Head Brown's Discovery." This record tells dramatically the story of how the twenty-third psalm might have been written. It may be purchased from your denominational book store or perhaps borrowed from some Conference or Council of Churches.

2. "The Song of Our Syrian Guest," the classic interpretation of the psalm by William Allen Knight.

3. If you have Soord's picture, "The Lost Sheep," the interpretation of it in *Christ and the Fine Arts*, page 204, is fine.

4. If you use Plockhorst's "The Good Shepherd," the interpretation for it is on page 533 in *Christ and the Fine Arts*.

5. ALL FEAR LEFT ME

An American soldier was walking along, a prisoner, with the bayonet of his Japanese captor at his back. Feeling alone and terribly afraid, he found himself saying over the words of the 23rd Psalm, words he had learned back in Sunday school quite against his will.

"I cannot describe how it happened," said he, recounting the story, "but all fear left me, and I did not feel alone any more. Then the tune to that grand old hymn 'We Gather Together' came to my lips. As I was humming it, I felt that my captor was no longer at my back, and as I glanced to one side, I found him walking along beside me.

"I know that song," he said eagerly. 'I learned it in the Kobe Mission years ago.' And he started humming the tune with me. We trudged along together as comrades, for we had found something deeper than hate that drew us together. I from America and he from Japan felt inside a love and trust of One God, the Good Shepherd and Guardian of our lives."

It was not long before the Japanese soldier had convinced his captive that it would be better if he, the Japanese, were to be taken captive into an American camp than that the American be a Japanese prisoner. So they changed positions and continued their journey with the American G.I. behind, carrying a bayonet at the back of his new captive. Along the way they picked up a few more Japanese soldiers from fox holes, and made their appearance at American headquarters.

A medal was the reward of bravery presented to the captor. Then there appeared in print an article in which he said, "I did not win that medal. The Christian missionaries who pioneered into Japan years ago to tell my Japanese friends the Way of life won that medal."

\* \* \*

"Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

IN UNISON: The Twenty-third Psalm, slowly, thinking of the meaning of each phrase or sentence.

OFFERING: To be left on the way out as they sing the last stanza of the next hymn.

HYMN: "Savior, Like a Shepherd Lead Us," or "Shepherd of Tender Youth"

BENEDICTION: Hebrews 13:20, 21

## June 27

THEME: "The Hound of Heaven"

WORSHIP CENTER: A pretty arrangement of flowers and leaves that will give the worshippers a lift as they enter.

PRELUDE: "My soul Is Athirst for God" by Gaul

CALL TO WORSHIP: (In choric arrangement if possible) Psalm 98

HYMN: "The Heavens Declare Thy Glory," or "There's a Wideness in God's Mercy"

POEM: "There Is No Unbelief," by Elizabeth York Chase. Selection No. 486, on page 327 of *The New Hymnal for American Youth*.

LEADER: "God the Pursuer"

The heart of God is ever crying out to his children—the children created in his likeness, who were made to be at one with him, yet who do not know that their heavenly Father loves them and yearns to call them to himself. (Quote John 3:16.)

"I have come," said Jesus, "to seek and to save that which is lost. I came to call not the righteous, but sinners, to repentance."

As the hound runs with unceasing chase after its prey, so God follows with his love and longing the soul of man who flees from him. Francis Thompson, an English poet, described his attempted escape from God this way:

I fled Him, down the nights and down the days;  
I fled Him down the arches of the years;

I fled Him down the labyrinthine ways  
Of my own mind; and in the mist of tears  
I hid from Him and under running laughter.

Up visited hopes I sped;  
And shot, precipitated,

Adown titanic glooms of chasméd fears,  
From those strong Feet that followed, followed after.

But with unhurrying chase  
And unperturbed pace,  
Deliberate speed, majestic instancy  
They beat—and a Voice beat  
More instant than the Feet—

"All things betray thee, who betrayest  
Me!"

—From "The Hound of Heaven"

He continues in the poem to describe how everything he tried in life failed, all joy turned to hollow emptiness. Still the Feet pursued him, and the Voice burst in his ears, and God's Love, which he was trying to drive from his life, unrelentingly sought him out.

Jesus pictured that kind of God in several of his parables: the Lost Sheep, for which the shepherd left all his other sheep to seek until he found; the Lost Coin for which a woman swept her house thoroughly; the Prodigal Son for whom a grieving father rejoiced when, repentant, he came home after wasting his life and father's money.

"God so loved the world," and Jesus, in turn, loved mankind so greatly that his loving heart burst with suffering to see people stumbling so blindly, heedless of their Creator, their Father, their Good Shepherd, fleeing the Hound of Heaven who will ever love and long for his children.

PRAYER:

O thou Father of all mankind, who art more ready to seek after us than we are to seek Thee, we would not ignore thy love. Knowing that we can be most happy, most complete, more as we were meant to be, if we open our hearts to thy presence, we come this morning. Fill us with a love for thee that is worthy of thy love for us. We give thee thanks that in thy love for us thou didst send Jesus to live like thee, to show us thy Way and will. Grant us now that love for others which springs from hearts filled with love for thee. In Jesus' name. Amen.

HYMN: "Spirit of God, Descend Upon My Heart" (first two stanzas)

OFFERING: (After the second stanza of the above hymn, pause and say, while the piano plays softly:)

Love for God must be expressed in deeds, in the giving of ourselves and all we possess for nothing is ours except to use to his honor and glory. Let us give our offering now.

OFFERTORY PRAYER: Our gifts, however small, are a symbol that all is thine, that we are thine and were meant to be of service to thee and all mankind.

HYMN: Last two stanzas of "Spirit of God"

<sup>1</sup> In Thompson's *Complete Poetical Works*, Modern Library, Inc. New York. Used by permission of Random House, Inc.

## Senior and Young People's Departments

By Eugene S. Ogrodowski\*

THEME FOR JUNE: *Investing My Life*

### For the Leader

During the month of June young people are in various stages of uncertainty. Some are graduating, some planning summer jobs or work in summer camps and service projects, others have an unusual amount of leisure time. A few take time to think more seriously about their future. Others plan for college and take definite steps in the direction of a life work or vocation.

\* Saint Louis, Missouri.

Thus, whether in temporary plans or long range dreams, youth can be directed to think of their experiences and activities in terms of investing life and making effort, work and choices count for most.

## June 6

THEME: *Making the Right Choices*

PRELUDE: "Once to Every Man and Nation"

CALL TO WORSHIP:

Lead us, O Father, in the way divine;  
Lead us, we pray, and every soul refine:  
Upon our lives no claim is there but thine.

HYMN: "Once to Every Man and Nation"

SCRIPTURE: Joshua 24:14-18

PRAYER: (Guided by the leader, asking the group to pray for the following:)

For the freedom of each individual, that he may be able to exercise judgment and choice.

For God's willingness to invest us with freedom.

For the responsibility that rests upon us



to study, think and plan.

For the ability that is able to make us shrewd Christians and servants of the future: a future that is at present only in the incomplete form of seed—seed that may blossom into glorious dreams, adventures and humanitarian values by our effort and God's help.

For each youthful life here bowed before God, that we may all choose this day and choose aright. Amen.

HYMN: "Turn Back, O Man, Forswear Thy Foolish Ways"

MEDITATION: "Making Choices"

Most of us are yet to make thousands of choices, some great, some small. The power to choose is coupled with the sense of personal responsibility and the touch of eternal destiny.

Before us we are setting dreams and visions glorious; we dream of fame, wealth, success, popularity, stardom (whether in sports, on the screen or stage); we envision a happy future in an attractive vocation; we dream too of the ideal girl and boy and even hope, in secret, to marry the ideal.

Let us be realistic too. Dreams can be shattered and our goals become only shallow mockery of the real desires of our best selves to serve God and man. Real too are the problems and the stern, dirty and even unbearable duty and work on the road to success.

Our minds may be more clear and our vision more penetrating when we first make the right primary choices.

Thus Joshua asked others to choose "this way"; he was willing to commit himself and his household by saying, "as for me and my house, we will serve the Lord."

The innumerable choices we are destined to make are inevitably easier and more natural when we first choose Christian principles by which to live, hope, dream and work.

BENEDICTION: "God's Storehouse"

God has a storehouse  
Full to the brim.  
Your key to unlock it  
Is your faith in Him.

E. ROGER JONES'

June 13

THEME: *Self Judgment by Christian Principles*

PRELUDE: Hymn tune *Finlandia*

CALL TO WORSHIP:

Mighty God, while angels bless Thee,  
May a mortal sing Thy name?  
Lord of men as well as angels,  
Thou art every creature's theme.  
Lord of every land and nation,  
Ancient of eternal days,  
Sounded thro' the wide creation  
Be Thy just and endless praise.

ROBERT ROBINSON

SCRIPTURE: Romans 7:14-19

PRAYER:

Help us, Divine Father, to appreciate the principle of self-judgment in the searching light of thy truth. Though we invest life in things worthy, we are ever subject to error, sin, weakness. Help us to check ourselves as thy servant Paul, whom even the apparently deserved praises of mankind could not convince that he was sufficiently good or perfect. Amen.

HYMN: "Eternal Spirit, Evermore Creating,"  
or "The Lord Is My Shepherd"

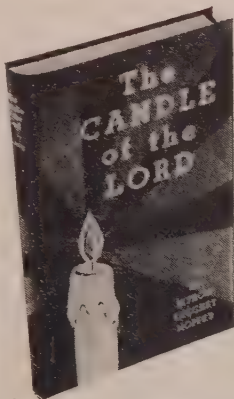
MEDITATION:

A TRUE STORY

Recently for three weeks, I was with a loved one in a hospital, where I saw many people come daily and nightly, at all hours,

<sup>1</sup> From *Front Rank*, copyright 1947 by Christian Board of Publication. Used by permission.

## New Worship Programs for Young People



### The Candle of the Lord

by MYRON TAGGART HOPPER

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to see a great physician who worked in this haven of rest for the weary, the sick, and distressed. I saw and heard much sorrow and suffering. Almost everyone who came had loved ones with him. One Sunday an incident occurred which touched my heart deeply, and caused me to think of the mighty throng trudging the upward way, of my indifference and neglect.

I saw a man in suffering and distress. Both his hands seemed severely injured. They were completely bandaged. He came into the restaurant across the way as I was leaving. He was extremely helpless and appeared altogether sober and rational. A few minutes later I was called to look out the window of the hospital room at the same unfortunate man. He had made his way across the street and, in sight of the hospital and aid, had fallen to the sidewalk, dropping his pocketbook. The contents rolled on the walk and the street. Many passed him by. Finally he arose to his feet, managed to regain his purse and its contents with the help of two kind girls who helped him gather up the coins.

He started on, went a few steps, staggered, reeled, and pitched to the concrete again. Again his purse and its contents went every which way. He crawled around, regained

most of it, and sat down on the curb with his head in his hands to wait.

My heart went out to him. I longed to go to him and with a strong hand under his arm, aid him to the help he needed so badly. Yet I hesitated; so many were nearer and did not go. I asked an acquaintance if he would not go to him and help him but because I did not know the stranger, he did not go.

There he sat, alone, dejected, in need. Did not Jesus say, "Inasmuch as ye have done it unto one of these, ye have done it unto me?" I am so glad he had not given up courage or hope; finally he rose to his feet, carefully made his way to the porch.

Was I happy? Did my heart rejoice with the sunshine of God's love outpoured,—I who had found joy many times in rendering some little service to others? No, I was not. I had missed that opportunity of showing the kindness and sympathy of a soul touched by God, and I was wretched. I felt as though the face of God had passed behind a cloud, that he withdrew a little of the sunshine of his presence from my heart, and I felt lonely and rebuked.

I try to see God's hand in all things; perhaps that incident was to be a lesson for me. If so, it is one I would like to share. Had I



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gone to that unfortunate man and lent a helping hand, someone might have talked, but I should have had the smile of God's approval in my heart and an inward peace and joy which the world could not take away.

—MARY W. ALLEN\*

**BENEDICTION:** The Lord keep us restless by self examination and save us from false pride, arrogance and the inability to correct our choices.

June 20

**THEME:** *Honest in Work*

**PRELUDE:** "O Master Workman of the Race" (Amesbury)

**CALL TO WORSHIP:**

*First voice:*

O Jesus, youth of Nazareth,  
Preparing for the bitter strife,  
Wilt thou impart to every heart  
Thy perfect purity of life?

*Second voice:*

O Christ whose words make dear the fields  
And hillsides green of Galilee,  
Grant us to find, with reverent mind,  
The truth thou saidst should make us free.

—FERDINAND Q. BLANCHARD

**HYMN:** "O Master Workman of the Race"

**SCRIPTURE:** Luke 8:4-15

**MEDITATION:** "Who Is Honest?"

(A picture of Jesus in the Temple may be used as a center of attention. The leader may call attention to the fact that Christ is pictured as pure, honest and a youth who knew how he would invest his life for his Heavenly Father. One must be honest with himself, with others and with God if his investment of life is to have much value and bear worthy fruit.)

**Reader:** A lesson every youth learns early is that he can find a source of joy in honest work. The whole scheme of life is so constituted that misery, distrust, strife, jealousy and a host of other ills haunt our world as a price for dishonesty in our labors. Work, whether lifting boxes, shoveling coal, clerking, doing home chores or jerking sodas at the corner drug store, contributes to human welfare only if performed in honesty.

The idea of getting paid for nothing or for the least effort is a common fault of men in all walks of life. Every vocation can be the source of human good if performed in honesty. Young people are cheating the public, the employers and themselves every year, even in part-time jobs. Many of the world's problems would vanish if all were determined to replace dishonesty in work with honesty. Things would cost less, be of better value and quality, be sold in a more amiable atmosphere, and would not represent so much of wasted time, money and human endeavor.

**Leader:**

I am an honest worker if I give full value for wages paid.

I am an honest worker if I represent my work or the things I sell at their true value.

I am an honest worker if I seek only to serve human need. If I work in a jewelry store and take advantage of a drunk who comes to buy a birthday gift, I am dishonest. A drunk may be in error for his condition but two wrongs do not correct the error nor make the dishonest deed honest.

I am dishonest if I work in a dime store and "gab" while customers wait.

I am dishonest if I am not zealous for the fair profit and gain of my employer.

I am dishonest if I avoid doing my share of work.

I am dishonest if I do not give some of my time and energy in work for church, community, national and world needs. I must take time to work without pay or expectancy of reward, for the good of my fellowman.

**STORY:** "As in His Sight"

Some years ago I learned a very valuable lesson from a tramp. He came into our church service one warm summer Sunday morning—a total stranger to everyone. At the close of the service I went back to where he stood, shook hands with him and called him "brother." At this he was surprised. He remarked that it had been a long time since anyone had called him "brother," and meant it.

One of our good families invited him to Sunday dinner. In the evening he came back to church with them, and when the invitation was given, he came forward and made the confession of his faith. Later we attended to his baptism. One of our men was in need of a man in his shop, and gave him a job.

After a day or two I called on him at the shop. I found him busy at his bench. He was apparently surprised to have a minister call on him, especially while at work. We talked a while, as he leaned against the

workbench. Finally I ventured, "How do you like your work, Brother B?" He laid down the large file with which he had been working and looked at me and smiled, as he began: "This is hard, dirty work; and I am not saying that I like it so much; but I am trying to do it just as if God were here with me—do it like I think he would have me do it."

—W. G. LOUCKS\*

**BENEDICTION:** Lord, help us to be true Christian stewards of our time and talents, that we shall always give fair measure of work for pay and give freely to the many good causes around us. Amen.

June 27

**THEME:** *The Mark of a Dedicated Life*

**PRELUDE:** "Where Cross the Crowded Ways of Life"

**CALL TO WORSHIP:**

*First voice:*

Christian, rise, and act thy creed,  
Let thy prayer be in thy deed;  
Seek the right, perform the true,  
Raise thy work and life anew.

*Second voice:*

Hearts around thee sink with care;  
Thou canst help their load to bear,  
Thou canst bring inspiring light,  
Arm their faltering wills to fight.

—F. A. ROLLO RUSSELL

**HYMN:** "Where Cross the Crowded Ways of Life"

**SCRIPTURE:** Matthew 22:34-40

**PRAYER:** Heavenly Father, help us make each moment of our young lives count for good. May we sense the value of time that we use each passing week and month, with the intention of making progress and securing definite attainments. Amen.

**MEDITATION:** "The Dedicated Life"

**Leader:** Perhaps, in our thoughtful moments, we all consider dedicating our lives for unselfish service to God, country and all humanity. Our problem is not one of a lack of dreams but of a failure to follow faithfully the course that leads to attainment and success. Perhaps nothing is more important than a daily measure of our tasks and a constant rededication of life and purpose.

**Reader:** Our lives are lived on the one-way street of time. No wonder the Scripture tells us, "Look carefully then how you walk." Since we cannot go back, we must never overlook a lovely landscape or miss an opportunity to make the way brighter for someone else. Each birthday with its joyful associations is a milepost on the journey. Some people foolishly miss the delights of each golden day yearning for past pleasures or weeping over lost opportunities. Others are so anxious for the future that they miss all the pleasures of the present.

As you walk the one-way path of life, make the most of it. Never miss an opportunity to enjoy something beautiful. Never overlook a chance to lend a helping hand to someone who journeys with you. Never let a moment slip by unappreciated. A little boy riding a westbound train was asked by a friendly passenger, "Where are you going?" The boy answered, "Out West." The man said, "But where out west?" The little boy replied, "I don't know, but my father knows. Our Heavenly Father knows our destination and walks with us all the way."

—PERRY EPLER GRESHAM\*

**BENEDICTION:** Psalm 67:1, 2

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# With the New Books

## Look, Listen, and Learn

By L. Harry Strauss and J. R. Kidd. New York, Association Press, 1948. 235 pages. \$2.00.

The three L's are swiftly supplanting the R's in many educational situations. This small book is especially aimed at community groups interested in informal education. Many excellent films have been produced during the past few years but the materials are still relatively new to many teachers and as a result their use is not as effective as it could be. Practical suggestions in the authors show how audio-visual aids can be utilized in various situations to produce effective results.

Beside from the general chapters dealing with equipment and utilization, there are chapters devoted specifically to the use of audio-visual materials in religious programs, summer camps, health and physical education, public affairs, education, recreation and public relations. There is even a chapter on producing your own film.

Extremely valuable are the appendixes containing a selected bibliography; a source list of materials, equipment, supplies and production; lists of national organizations interested in utilization of audio-visual materials, and four screen projection tables.

M. P.

## A Decade of Group Work

Edited by Charles E. Hendry. New York, Association Press, 1948. 189 p. \$2.50.

Let no one assume from the title of this book that group work is only ten years old. This book is the story of a national body organized to point up and carry forward the group work idea. The American Association for the Study of Group Work celebrated last year what this book well calls, "the completion of ten years of steady and impressive development."

People had met together to talk about it some years before that. In fact, a colleague to whom this reviewer tried to explain what it was all about soon after the organization was set up said, "Why, that's just a name for the best work done in all our church groups since Adam." Admitting that the speaker stretched religious education history a bit when he went back so far, one recognizes the truth of what he said. For in all social agencies, the church included, much good work with groups was done, just *must* have been done, before the new body had any raw material to work on.

In an article in this JOURNAL over six years ago a leader in the movement gave four factors in all good group work anywhere: a prior concern for the growth of persons; adjustments needed for each person to play his proper part in a cooperative group; growth of skills and attitudes involved in life in the larger community; increasingly meaningful self-direction in the

group itself.<sup>1</sup>

Knowing that these good gifts did not *quite* start with Adam, the Association's business has been to sharpen and popularize these ideas, to stimulate the best practice, and to make that practice more widespread through strategic leaders in all agencies using the group itself.

This book gives the story of those efforts and the progress that has been made in seventeen specific fields. Only samples of these can be cited here: camping, child welfare, adult education, institutions of higher learning, management and personnel, to name only each fourth chapter heading—and that missing the most unexpected one, low-rent housing. In addition there are chapters on the professional aspects of group work, professional literature, and the use of records of good practice. These chapters give the authoritative record of what has been done.

The chapter on the next ten years in this field is of especial interest. A poll of eighty members of the Association showed two problems of major "concern": the techniques of group leadership and training the professional group worker. In third place comes the relation of group work to non-character-building community agencies. Also listed are the leadership of youth groups by youth, the best administration for the group work agency, and the selection of goals for group work. Whether we spell the term with capitals or lower case, what happens in this area in the next ten years can enlarge and support the efforts of all in religious education.<sup>2</sup>

P. R. H.

## How Life Is Handed On

By Cyril Bibby. New York, Emerson Books, Inc., 1947. 159 p. \$2.00.

This book is designed to be read and used by older children and young adolescents. It is written in simple, direct style illustrated with many drawings which are helpful in explaining the text. More attention is given to animals than to plants in describing the biological processes. This realistic approach is good.

The forthright, casual manner in which information is given should go a long way, not only in answering questions, but in creating an objective attitude towards matters around which too often an emotional taboo has arisen.

The author is to be complimented on the appendix with its four sections. "Things to do" immediately challenges the reader to further study and activity along scientific lines which should satisfy unanswered questions. This and the other sections in the appendix, if followed, will do much to create that wholesome, natural, healthy attitude that parents and teachers wish children and youth might have regarding information about the way "life is handed on."

M. C. W.

## When You're Married

By William B. Ward. Richmond 9, Va., John Knox Press, 1947. 38 p. \$.50.

This attractive booklet contains devotional material for the first fifteen days of married life. Each day's devotions include a scripture, an interpretation, and a prayer. The thoughts throughout are adapted to the experiences on the honeymoon. Bound into the booklet is a certificate of marriage. This would appear to be an exceedingly valuable gift for the pastor to present to the newly married couple.

H. C. M.

## The Mother's Role in Childhood Education: New England Concepts 1830-1860

By Anne L. Kuhn. New Haven, Yale University Press, 1947. 224 p. \$3.00.

Intensive research and study form the basis for this book. Parent education, we learn, is not new. During the period from 1830 to 1860, many books and periodicals in New England alone were published to give help to young parents on the physical and moral upbringing of their children. Writers of New England were studied because social reform received its greatest drive from this part of the country during these years.

At that time the home was considered most important as an educative factor, the author informs us, quoting from an early writer, "the mother, whether wise or ignorant, learned or unlearned, healthy or sick, pious or impious, is the most efficient educator." The mother guided the spiritual welfare of her children.

The author points out in a most significant manner that for nearly a century this was not the case—the mother was relieved of many of her responsibilities by the school, community agencies and church. For a while the Sunday school took full responsibility for the religious education and spiritual welfare of children.

But now in our time "mothering" is again coming back to its own. Educators in both school and church realize the strong influence of home life on the child and the opportunities for better education it offers. Hence, the father and mother assume a new and important role in relation to growth and development of the child. Early childhood is affected by love and intelligence exhibited in the home. This book does not deal with methods of parent educators but does give in a well-documented fashion an excellent historical background for this whole field.

M. C. W.

## Prayers for Young People

By Abigail Acker Johnson. Philadelphia, The Westminster Press, 1947. 130 p. \$1.50.

## Boys' Prayers

By Robert Merrill Bartlett. New York, Association Press, 1947. 85 p. \$1.25.

Devotional materials for young people have been printed in unprecedented quantity the last few years—perhaps to meet an unprecedented demand by young people. And yet the supply seems never to have caught up with the demand. Hence, the two books listed above will meet a ready market.

<sup>1</sup> See "Group Work in the Church School" by Paul M. Limbert in the *International Journal*, January 1942.  
<sup>2</sup> See Editorial in this issue page 40, "You Can't Slice Up Life!"



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The petitions in *Prayers for Young People* are direct and down to earth, written as a young person would speak, and on the subjects of his ordinary day-by-day relationships—parents, birthdays, a disagreeable person, someone in trouble, quarrels, or school work. They will help young people who admit, "I don't know what to say when I pray." The first section of the book contains personal prayers. A smaller second section contains prayers for group use. Pages of related Scripture accompany each prayer, for the author believes that, "We cannot very well speak with God unless we listen to him."

Dr. Bartlett's book, *Boys' Prayers—The Ascending Trail*, includes also prayers for many of the commonplace events of life, but it is written in more descriptive language, which carries the reader along, as the title implies, "The Ascending Trail." This is a

book to stick in one's pocket when starting for a youth retreat or a summer camp, for there will be many opportunities to share it with the group. It is also a book for quiet individual meditation. The three sections: The Journey, Companions along the Way, and Peaks of Vision provide prayers which can be used repeatedly and with added meaning.

### First Steps in Prayer

By Kermit R. Olsen. New York 10. Fleming H. Revell Company, 1947. 118 p. \$1.25.

One hesitates to be critical of any book on prayer for that which does not "speak to one's condition" may be very helpful to another. The accompanying title to this book is "A Primer in the Forgotten Art of Prayer." Cer-

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tainly first steps and primer should be kept in mind as one reads it because it is on that. For example: the book starts with the assertion that "Far back in the dim past the history of this mysterious universe emerged a new something called life" and then goes on to state that more mysterious than the birth and development of what we call life is the power behind it all. That is certainly elementary!

Or take Chapter III—"Primary Steps" which asserts that "Prayer is no more mysterious than life itself . . . than the atmosphere, or law of gravity, or the beating of your heart." The first step described is "sense the reality of God" and "one very effective way to find God is to pick up a flower, examine closely its structure and design, and then ask yourself what is behind it all." (I cannot find any other step mentioned in this chapter which is labelled first steps).

There are a great many illustrations, most of them familiar to those who read popular religious books but a few that are pertinent. The jacket says that "Glenn Claiborne calls this 'about the best book with which earnest seekers (of prayer) can start.'" This is high commendation. Some earnest seekers would not go further because of reading it.

P. G. M.

### Weybosset Bridge

By Arthur E. Wilson. Boston 8, The Pilgrim Press, 1947. 275 p. \$3.50.

"Weybosset Bridge in Providence Plantations, 1700-1790" is the complete title. The subtitle further describes this interesting book concerning the early days of Providence Rhode Island: "Being an Account of a Quarter for Liberty, with Portraits of Many Saints and Sinners, and a special Study of the Rev'd Joseph Snow, jun'r."

The "Rev'd Joseph Snow, jun'r" was the first pastor of Beneficent Congregational Church—"the first church across Weybosset Bridge, on the west side of the Salt River in Providence." The author of the book has been pastor of that church since 1933 and naturally this church and its first pastor played a leading role. But there is a wealth of great personalities considered: Roger Williams, of course, Jonathan Edwards—the preacher the Great Awakening—and many others.

A principal thesis of the book is that the true spirit of Congregationalism found expression first in Providence Plantations and not in Massachusetts, as is commonly supposed. It contends that Joseph Snow became "an humble prophet of a new and better brand of Congregationalism, in which things must be done decently and in order without offending the freedom of men." Book with appeal to all who are interested in the thrilling days of colonial New England.

P. G. M.

### Is God in There?

By Charles Tudor Leber. New York, Fleming H. Revell Company, 1948. 205 p. \$2.00.

The book's title is a little girl's question to a stranger at a church door. The answer of the book is, "Yes, but he is not always there with full freedom to do what he wants with us. Here and there he is with us in an amazing fashion. And he will come in for us if we but keep, and expand, the Christian



...A very readable and challenging book about the church, its shortcomings, its great souls, its superb opportunities these

P. R. H.

**Group Planning in Education.**  
**1945 Yearbook**

Washington 6, Department of Supervision of Curriculum Development of the National Education Association, 1947. (Fourth Printing.) 153 p. \$2.

Here is the work of a committee which believes in democracy not only as a goal of education but as a process in education. Democracy requires "the ability and disposition of a social group to come to agreement on common goals and to direct concerted, effective action to their attainment." This ability is learned through "living in situations which require intelligent behavior." What the committee says here is not new theory. Christian educators have said it for years. Most of us, however, are not willing to trust our groups to establish goals and to work toward their attainment. We are afraid it won't work.

This book consists of two introductory statements, two summary statements and sixteen reports of actual public school experiences in group planning. These are not reports of perfect group planning. Some groups were confused or lost time. Some teachers exercised too much influence. Others gave too little guidance. Teachers and pupils, however, learned about democracy in ways that would have been impossible through traditional classroom procedure.

Ministers, directors of Christian education and group leaders will find stimulation in the point of view which is presented and in the descriptions of group planning.

The book is not easy reading, however, and there is constant need for translating from the public school to the church setting, with all the differences that are involved.

L. J. G.

**Teaching the World to Read**

By Frank C. Laubach, New York 10, The Friendship Press, 1947. 246 p. \$2.00.

In this book Dr. Laubach brings to an inclusive world level the many phases of action and thought in which he has been making such notable contributions to the problem of literacy. He takes one back into the origins of language and the modern confusion of tongues; pictures the devoted technician who spends hours in vigilant study of the motions of lips, tongue, teeth and throat of a native making a sound never before recorded in any language; and outlines the constructive plans for a single school or a promotional program for making a nation literate.

The language, social problems and peculiar needs of many countries are the raw material for this broad picture. And the greater problem of *what* people are to read once they know *how* is constantly kept in mind. This is an unusual combination of world statesmanship, meticulous attention to detail and spiritual insight.

P. R. H.

**More Stewardship Parables of Jesus**

By Roswell C. Long, New York, Nashville, Abingdon-Cokesbury Press, 1947. 140 p. \$.60.



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## HOW WE GOT OUR DENOMINATIONS

Stanley I. Stuber

This layman's primer on church history provides a condensed though comprehensive record of the Christian church from its beginning down to the movements for unity today. The many branches of the church in America are described in separate chapters giving the historical background and chief emphases of the Roman Catholic, Protestant Episcopal, Reformed, Lutheran, Presbyterian, and Methodist churches; the Congregational-Christian, Baptist, Quaker, Unitarian, Universalist, and Disciples. Smaller groups are included in one chapter. A final section, "Working Together," deals with some of the agencies through which the denominations function cooperatively.

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## LETTERS TO YOUNG CHURCHES

*A Translation of the  
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*Introduction by C. S. Lewis*

The Epistles of Paul, James, Peter, John, and Jude are here carefully translated in the language commonly used today and read like actual letters, not theological treatises. Each letter is prefaced by notes on the author, the date, the destination, and the theme. The Greek text of the 1881 Revision is used.

"To those who wish to know what St. Paul really said, the present volume will be of very great help," says C. S. Lewis in the Introduction.

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In this small volume the author gives the impressive illustrations and concrete examples of stewardship with telling effect. In fact, the writer does not give definite and detailed studies of the parables so much as some observations based on them. The United Stewardship Council definition which says "Christian Stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions, based on the conviction that these are a trust from God to be used in his service for the benefit of all mankind," seems to be the guiding principle for the book.

There is a great deal of illustrative material in the book. The author seeks to challenge the church to enlist stewards for the great enterprises of reaching a world in a precarious position.

The first three parables deal with the stewardship of time, the second three with the stewardship of abilities, and the last two with possessions. The book is on the adult level though it might be made applicable for older young people.

J. A. W.

### Additional Books Received

\*THE CHOICE IS ALWAYS OURS. Edited by Dorothy Berkley Phillips; Elizabeth Boyden Howes and Lucille M. Nixon, co-editors. New York 16, Richard R. Smith, 1948. 511 p. \$4.50.

CHRIST AND HIS GOSPEL IN RECENT ART. By Albert Edward Bailey. New York, Charles Scribner's Sons, 1948. \$2.00. A new printing in ring binder form of Dr. Bailey's popular interpretations of recent religious art.

\*CHURCH, LAW AND SOCIETY. By Gustaf Aulen. New York, Charles Scribner's Sons, 1948. 114 p. \$2.00.

CALLING YOUTH TO CHRIST. By Billy Graham. Grand Rapids, Michigan, Zondervan Publishing House, 1947. 131 p. \$1.50. Sermons used in Youth for Christ rallies.

CLOTHED SKELETONS. By William Ward Ayer. New York 19, Ayerow Book Company, 1946. 95 p. \$1.00. New edition of six lively sermons by a popular Fundamentalist preacher, insisting on the incarnation in Christian living of the doctrines of the Christian faith.

DISCOVERING WAYSIDE TREASURES. By William N. Hutchins. Philadelphia, The Judson Press, 1948. 122 p. \$2.00. Here is a collection of devotional essays which spring from the author's reflections upon aspects of human nature, the world outside, and the passing scene. They are imaginative, well phrased, gracefully written and frequently arresting in their presentation of moral and spiritual truths. The illustrative material is fresh and unhackneyed. Preachers and speakers to adult and youth groups will find it useful.

FR INSTANCE. 450 CHOICE SELECTIONS OF ANECDOTES AND ILLUSTRATIONS FOR PUBLIC SPEAKERS. By Homer Rodeheaver. Winona Lake, Indiana, Rodeheaver Hall-Mack Company, 1947. Just what the title says—choice anecdotes which have proved their worth on the public platform and are also hilarious for private reading.

\*THE GRAND INQUISITOR. By Fyodor Dostoevsky. New York 17, Association Press, 1948. 49 p. \$1.50.

\*A HANDBOOK OF EVANGELISM FOR LAYMEN. By Dawson C. Bryan. Nashville 2, Abingdon-Cokesbury Press, 1948. 96 p. \$5.00.

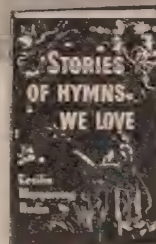
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\*HIGH WIND AT NOON. By Allan Knight Chalmers. New York 17, Charles Scribner's Sons, 1948. 208 p. \$2.50.

\*OLD TESTAMENT COMMENTARY. Edited by H. C. Allen and E. E. Flack. Philadelphia The Muhlenberg Press, 1948. 893 p. \$5.00.

\*PASTORAL COUNSELING IN FAMILY RELATIONSHIPS. By Leland Foster Wood. New York 10, The Commission on Marriage at the Home of the Federal Council of the Churches of Christ in America, 1948. 96 p. \$6.00.

\*POEMS FOR THE GREAT DAYS. By Thomas Curtis Clark and Robert Earle Clark. Nashville 2, Abingdon-Cokesbury Press, 1948. 245 p. \$2.50.

\*THE POWER WITHIN US. By Eugene I. Smith. Nashville 2, Abingdon-Cokesbury Press, 1948. 185 p. \$1.75.

RADICALISM AND CONSERVATISM TOWARD CONVENTIONAL RELIGION. A Psychological Study Based on a Group of Jewish College Students. By Philip Morton Kitay. New York Bureau of Publications, Teachers College, Columbia University, 1947. 117 p. \$2.00. Using other psychological findings and new tests the author finds that "a religious and harmonious home appears to be the essential factor in insuring that the child remains religious as he matures." "Church" as used in this study seems to cover all religious practice.

\*REFLECTIONS OF THE SPIRIT. By Winifred Wyal. New York 22, The Woman's Press, 1948. 200 p. \$2.00.

SO YOUTH MAY KNOW. By Roy E. Dickerson. New York 17, The Association Press, 1948. 261 p. \$2.50. A revised edition of well known book on sex education for teens.

THIS ATOMIC AGE AND THE WORD OF GOD. By Wilbur M. Smith. Boston, W. A. Wilbur Company, 1948. 363 p. \$3.00. The significance of the use and release of atomic energy from the standpoint of the eschatological teachings of the Bible.

\*THIS MAN AND THIS WOMAN. By Fredrick W. Brink. New York 17, The Association Press, 1948. 79 p. \$1.50.

\*TOWARD PUBLIC UNDERSTANDING OF CHRISTIAN WORK. By Viola Paradise. New York, Russell Sage Foundation, 1948. 242 p. \$2.00.



# What's Happening

## VCCCE Announces Film Evaluation Service

NEW YORK, N. Y.—The Visual Aids Department of the World Council of Christian Education, New York, N. Y., has been set up to stimulate the use of visual aids in all phases of religious education around the world by spreading information on existing materials, equipment, distribution centers, methods of utilization, etc.; by counseling educators on the use of visual aids and training leaders in visual education; by conferring with producers of religious films and slides on needs and standards of religious visual material. Already special projects in connection with this program have been established and the execution of them is going forward at a rapid rate. These projects are:

1. An Evaluation Service for the reviewing of religious films and slides by an international group for use in all countries.
2. A survey of the actual situation of visual aids in religious education around the world, including extent of use, available materials, equipment, production needs.
3. Publication of special bulletins such as:  
Visual Aids for the Younger Churches  
Local production of Visual Aids  
Training of Visual Education Workers
4. Preparing a plan of needed visual production (films and slides) to fit religious education curricula in various countries.
5. Conferences with producers, and with other organizations or agencies interested in religious visual education.
6. Personal visits to other countries for the purpose of surveying, testing equipment and methods, and counseling.

The Evaluation Service was established at a meeting of 51 representatives of 16 different countries. It holds weekly sessions to view and evaluate motion pictures, slide sets and filmstrips from the point of view of the countries represented. A second international group of reviewers was started at Biblical Seminary, New York, under Dr. Henry Mack, with students from overseas and furloughing missionaries. From the comments and reactions of these two groups the reviews are written, giving special attention to a full description of the contents, evaluation of technical quality, and suggestions concerning the use and the type of audience for which the material is suited.

The reviews are sent out on mimeographed sheets to subscribers both here and abroad. Persons interested may obtain them by subscription for \$2.10 a year (five or more copies to one address \$1.00 each), from the World Council of Christian Education, 156 Fifth Avenue, New York 10, N. Y. About 150 reviews will be sent out annually in three mailings. So far, more than 76 motion pictures, 29 filmstrips and 17 slide sets have been reviewed. It is planned to publish the reviews in pamphlet form after a year of the Evaluation Service.

## Protestant Radio Commission Formed

CHICAGO, Ill. The Protestant Radio Commission was formally organized on March 17 at a meeting in New York City, at which the International Council of Religious Education was represented by Dr. ROY C. ROSS, General Secretary, Dr. PAUL CALVIN PAYNE, Chairman, and Dr. LUTHER WESLEY SMITH, chairman of the Board of Trustees.

The commission is a cooperative society of fifteen major denominational and eight interdenominational bodies. It will arrange national network programs, deal with the Federal Communications Commission for the churches, and perform other functions which will help church leaders use radio more effectively. One of the first major projects proposed for the commission, according to Dr. Ross, will be a research study of religious radio. It is hoped that the commission will coordinate as soon as possible the radio ministries of the interdenominational agencies and the regional and joint com-

mittees sponsoring radio programs. Radio ministries of cooperating denominations will also be correlated and strengthened.

The following persons were elected officers of the Commission: Chairman, Mr. CHARLES P. TAFT; vice-chairmen, Dr. PAUL CALVIN PAYNE and Dr. TRUMAN B. DOUGLASS; recording secretary, Miss EDITH LOWRY; treasurer, Mr. HARPER SIBLEY; and Acting Executive Secretary, Dr. J. QUINTER MILLER.

The Commission was formed on the initiative of the International Council of Religious Education. At its meeting in 1947 the Council took action leading to a meeting with other church agencies "to consider the whole program of united Protestant religious radio ministry." Dr. Ross served on the organizing committee which had been planning since last September for this organization, and wrote many of the basic principles that went into the documents as they were finally adopted.

## Council Happenings

BURLINGTON, Vt.—The Caledonia Youth Council, under the leadership of ADDIE CHAMBERLAIN of Lyndonville, recently sponsored an International Weekend for the Caledonia and Lower Essex Counties. Eleven young people of other races and nationalities were house guests of young people in five towns. Three were Negro students, four were Chinese, and the others were Norwegian and Danish. Many of the hosts had not before met people of other races. An "International Hoedown" was enjoyed Saturday evening, followed the next afternoon by forums in two places, when problems of friendship and understanding were discussed. A large group of youth representatives from the various churches had a part in the arrangements.

BURLINGTON, Vt.—The Vermont Church Council is celebrating its twelfth anniversary on May 11 and 12, in Brattleboro, according to STANLEY B. HYDE, executive secretary. A historical pageant will be given on one evening and an interdenominational communion service on the other. These programs are being presented with the cooperation of the state Congregational and Baptist bodies which are having annual conventions at the time but will join in the ecumenical services.

The Church School by Air program has passed its first anniversary over two stations, WDEV and WKNE. Church News by Air was inaugurated by the Vermont Church Council last November and is also being presented on two stations, WCAX and WSYB.

KIRKWOOD, Mo.—REV. ALBERT W. FARMER, Director of Youth Work of the Mis-

souri Council of Churches since 1941, recently resigned. During the war years Mr. Farmer helped organize the state-wide youth organization, the Missouri Christian Youth Council. He served as its executive secretary and won the confidence of young people all through Missouri for his work.

HARRISBURG, Pa.—The Pennsylvania State Council of Christian Education recently launched a new five-minute religious program, "This Our Life." This newest project of the joint committee on radio in the Pennsylvania State Council of Christian Education and the Pennsylvania Council of Churches is designed to assist local interdenominational agencies in their radio programs. The program is intended to interest non-churchgoers in the fundamental worth and necessity of faith in God and to stimulate attendance at Sunday schools and churches by all who listen to the program.

The program is produced and narrated by DAVID BENNETT, program director and production manager for station WKBO, Harrisburg. Mr. Bennett is an active churchman and a member and official of the First Baptist Church, Harrisburg.

"This Our Life" was begun on seventeen stations in Pennsylvania on December 1. REV. RALPH D. HEIM, of the Lutheran Theological Seminary, Gettysburg, is chairman of the Joint Committee on Radio, and GEORGE B. AHN, JR. of Harrisburg is executive secretary.

SPRINGFIELD Mo.—The Springfield churches recently observed Sunday School Emphasis Week, which was climaxed by a



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Dr. Ruth Richards Miller  
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Miner Hall, Tufts College  
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Church History, J. T. McNeill, M. M.  
Deems.

Philosophy of Religion, Richard Kroner,  
Jack Finegan.

Christian Ethics, Liston Pope, A. T.  
Mollegen.

Practical Theology, J. T. Cleland, N. L.  
Tibbells.

Speech, R. C. Yarbrough.

Sacred Music, Marguerite Hazzard, Ray  
F. Brown.

Religious Education, F. W. Herriott,  
Wesner Fallaw, Ross Snyder, C. A.

Wise, J. P. Williams, Clarence  
Shedd, Freddie Henry, Harold Fildey,

Walter Holcomb, Harold Viehman.

#### Conference for Ministers and Religious

Leaders: First session, June 14-18,  
June 21-25; Second session, July 26-30,  
August 2-6.

#### Address:

Office of Summer Courses,  
Broadway at 120th Street, New York 27, N.Y.

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parade, highlighting a drive on the part of  
the Springfield churches to increase Sunday  
school attendance. The week was marked by  
visitation of Sunday school prospects in the  
hope of enlisting new pupils.

**OKLAHOMA CITY, Okla.**—The Oklaho-  
ma Council of Churches has installed Mrs.  
Roy C. HISEL of Oklahoma City as its full  
time executive secretary. Mrs. Hisel had  
served for three-and-a-half years as associate  
executive of the Oklahoma City Council of  
Churches. She has also served on the Board  
of Christian Education of her own church  
and of her denomination. She has been  
active in civic organizations, including the  
Oklahoma City Federation of Women's Clubs  
and the P.T.A.

Mrs. Hisel is the wife of Roy Clifton Hisel,  
sales manager for Collins, Dietz and Morris,  
Wholesale Food Distributors.

**SPRINGFIELD, Mass.**—The Greater  
Springfield Council of Churches has added  
Mrs. DONALD R. HUNTON, JR. to its staff as  
Public Relations Secretary. Mrs. Hunton  
will be responsible for the *Council Reporter*,  
newspaper releases, radio programs and mail  
promotion.

**PASADENA, Calif.**—The Pasadena Coun-  
cil of Churches at its recent annual meeting  
adopted a budget for the year of \$35,189.00.  
MR. ROLAND MAXWELL was re-elected pres-  
ident of the Council. REV. FELIX A. MANLEY  
is the executive.

**MIAMI, Fla.**—The Council of Churches is  
organizing a Layman's Committee of 1,000,  
which will take an active part in civic,

political and governmental affairs. DR. C.  
ROY ANGELL, chairman of the organizing  
committee, states that the purpose of the  
Layman's Committee will be to assist the  
Florida officials and others. The committee  
believes it is doing good work in promot-  
ing civic benefits and enforcing laws against  
gambling, liquor and vice.

**PORTLAND, Ore.**—The Oregon Council  
of Churches is making special plans for an  
annual award to the Oregon community in  
which the churches have made the most sig-  
nificant advance in inter-church cooperation  
during the year. The purpose of the plan is  
to encourage churches of every community  
to think together in terms of projects to  
benefit the entire community. Details of the  
award are being worked out by the executive  
committee headed by DR. CHESTER HAMBLIN,  
of Salem, president of the Council.

**COLUMBUS, Ohio.**—The Fourth Summer  
School for Weekday Religious Education  
teachers will be held at Oberlin Graduate  
School of Theology, Oberlin, Ohio, July 5 to  
August 13. This School is sponsored jointly  
by the Graduate School of Theology and the  
Department of Weekday Religious Education  
of the Ohio Council of Churches. A special  
course in weekday work will be taught by  
DR. EDNA L. ACHESON of Rochester, N. Y.  
and will emphasize the procedures possible  
for the church to serve the children of the  
community. Other courses will be taught by  
PROFESSORS THOMAS S. KEPLER, LEONARD A.  
STIDLEY, HERBERT G. MAY and DEAN THOMAS  
W. GRAHAM. The school is being held in

two three-week terms.

**BROOKLYN, N. Y.**—DR. WILLIAM O. HAR-  
RINGTON, native of Georgetown, British Gu-  
iana, and one of New York's outstanding  
Negro ministers, has been elected first Neg-  
ro president of the Brooklyn Church and Min-  
istries Federation, Brooklyn Division of the  
Protestant Council of New York. Before be-  
coming pastor in 1936, of Brooklyn's First  
African Methodist Episcopal Zion Church  
with more than 3,000 members, Dr. Harring-  
ton served on the faculties of Hood Theolog-  
ical Seminary, Salisbury, N. C., and Howard  
University, Washington, D. C.

## Television Programs for Holy Week

**CHICAGO, Ill.** Six religious television pro-  
grams were presented over Station WKBX  
during Holy Week. These were arranged by  
MISS PEARL ROSSER, Director of Audio-Vis-  
ual and Radio Education of the International  
Council of Religious Education. Several of  
the programs featured appropriate religious  
motion pictures and art masterpieces. Med-  
itations were given by the REV. PAUL C.  
MACY, Director of Ecumenical Education for  
the International Council. MRS. ROSA PAM-  
WELCH sang on two of the programs and the  
choir of the Church of St. Peter and Paul  
Russian Orthodox Church sang on the Sun-  
day evening service. This is the most exten-  
sive attempt by a Chicago television station  
to present religious programs.



# Denominational News

NEW YORK, N.Y. The REV. WALTER GETTY, D.D., recently became managing editor of *The Presbyterian Tribune*. Dr. Getty served for many years as an executive of the Missionary Education Movement, as a successful administrator of church men's work, and as a pastor. During the war he carried special responsibilities for Presbyterian Army and Navy chaplains.

ELGIN, Ill. Members of the Church of the Brethren gave a total of \$1,184,054 toward the annual conference budget in the year ending February 29. In addition to this monetary giving, the Church of the Brethren contributed 1,289,075 pounds of relief goods in 1947. This is a remarkable record in view

of the fact that this denomination has only 2,020 churches and 180,000 members.

PHILADELPHIA, Pa. The REV. RAYMOND V. KEARNS, JR., began work on February 1 as Associate Director of the Department of Adult Work, Board of Christian Education of the Presbyterian Church in the U. S. A. He is to have special responsibility for young adult work. Mr. Kearns came from the pastorate of the First Presbyterian Church of Manhattan, Kansas, and before that was Director of the Westminster Foundation at the University of Nebraska. On April 1 the REV. GEORGE L. HUNT took the position as Assistant Director of the Department of Adult Work. While a student at Princeton, Mr. Hunt organized the Church of the Covenant, Wilmington, Delaware, and has been its pastor since 1942.

## International Council Summer Conferences

CHICAGO, Ill. Final preparations are being made for important conferences to be held next summer by various groups within the International Council of Religious Education. In addition to those listed below, note the regional conferences of the United Christian Youth Movement listed on the inside front cover page.

### Christian Youth Conference of North America

This conference, which is open to all Protestant young people in the United States and Canada, will be held August 31-September 5 at Grand Rapids, Michigan. The program will include ecumenical worship services, Bible study, addresses by outstanding leaders, discussion groups, denominational youth fellowship meetings, pageants, concert, and recreation. For further information, write to Mr. Dennis Savage, U.C.Y.M., 203 N. Wabash Ave., Chicago 1, Illinois.

### Directors' Workshop

The Third Annual National Workshop for Directors of Christian Education will meet at Conference Point Camp, Lake Geneva, Wisconsin, August 1-8, 1948. For further information write to Mrs. Dorothy Lawton, Room 2210, 203 N. Wabash Avenue, Chicago 1, Illinois.

### Audio-Visual Workshop

The Fifth International Workshop in Audio-Visual Education will be held September 6-11, 1948 at Green Lake, Wisconsin. The attendance is limited. Apply for registration to Miss Pearl Rosser, 203 North Wabash Ave., Chicago 1, Illinois.

## Resources for Study

(Continued from page 18)

and the methods of teaching used in its schools.

**For All People.** Sound, 30 min., 16 mm. For juniors and older. Work of the church in improving race relations and overcoming juvenile delinquency.

**Boundary Lines.** Sound, color, 10 min., 16 mm. For senior high school and older. Effective cartoon technique shows the lines

that separate men from each other.

**Chaff.** Silent, 30 min. For juniors and up. Migrant groups helped by a community committee.

**Don't Be a Sucker.** Sound, 20 min., 16 mm. National Conference of Christians and Jews (in Chicago, 203 N. Wabash Ave.; other regional offices). Exposes the "divide and conquer" technique used by fascists to weaken a country by pitting group against group.

**Forward All Together.** Filmstrip, 81 frames. For junior high school and up. Reviews original homelands of Americans and points out dangers of discrimination.

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# Current Feature Films

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M—Mature Audience  
Y—Young People  
C—Children

\*—Outstanding for Family  
†—Outstanding for Adults

**Albuquerque** (Par.) Barbara Britton, Lon Chaney, "Gabby" Hayes, Randolph Scott. *Melodrama* set in early New Mexico. The brave, virtuous hero saves a struggling wagon line company when his big-shot uncle tries to put it out of business. . . . A stereotyped western with fair characterizations; *passable of its kind*. **M,Y**

**The Arnelo Affair** (MGM) Francis Gifford, John Hodiak, George Murphy. *Melodrama*. Neglected wife, flattered by attentions of night club operator, gets black-mailed in murder case. In lawyer husband's effort to clear her, both learn badly needed lessons. . . . Through a *sordid medium*, an *effective sermon* is preached. **M**

**Black Bart** (Univ.) Yvonne De Carlo, Dan Duryea, Jeffrey Lynn. *Melodrama*. Stagecoach holdups, chases, murder, intrigue, as three desperadoes in pioneer west double-cross each other, vie for attentions of Lola Montez, legendary "international" dancer. . . . Admirable technicolored scenery only virtue in action-packed, *violet western*. **M,Y**

†**Captain Boycott** (British film) Stewart Granger, Mervyn Johns, Cecil Parker, Kathleen Ryan, Alastair Sim. *Drama* set in Ireland at time of 1880 tenant farmers' revolt against exorbitant rates, evictions; specifically, in one neighborhood where a Captain Boycott proves unusually heartless and adamant. How local farmers win out by following Parnell's advice to try non-cooperation instead of violence and give a new name to the language. . . . An *absorbing action*

film, with an appealing romance for good measure. Excellent characterizations, effective use of local color. **M,Y**

**Cass Timberlane** (MGM) Zachary Scott, Spencer Tracy, Lana Turner. *Drama* based on Sinclair Lewis novel about middle-aged judge who marries a vivacious girl from the wrong side of the tracks, waits patiently for her to get over her boredom, explore extramarital thrills, *settle down and appreciate his virtues*. . . . *Well enough done* in a soap-opera sort of way. **M,Y**

**Citizen Saint** (Elliott) *Biography* of Mother Cabrini, Italian-born nun who engineered construction of orphanages, hospitals,

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- **HAPPY TIMES AT HOME** (30 frames, guide, \$2.00)  
Story of three sisters and happy times they have at home.
- **FRIENDS WHO HELP US** (29 frames, guide, \$2.00)  
Children discover friends in community who help them and how they are part of God's plan.

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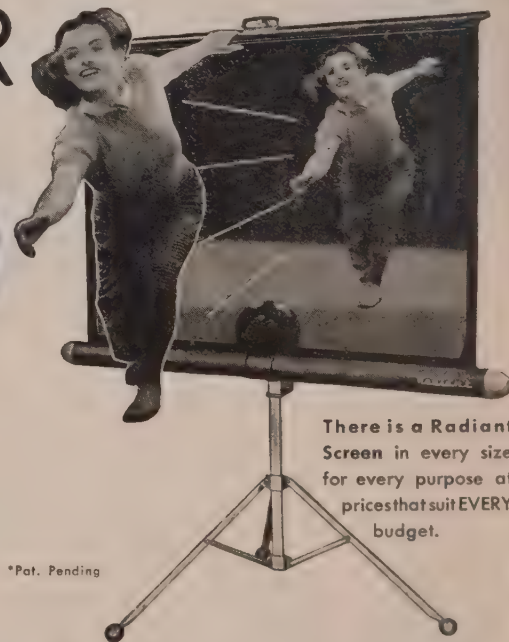
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schools in U.S. and Canada; on basis of reputed miracles worked after death became first American citizen to be canonized. . . . *amateurishly* done, undramatic film, this will appeal only to those thoroughly convinced of the nun's sainthood. **M,Y**

**The Flame** (Rep.) John Carroll, Robert Paige, Vera Ralston. *Melodrama*. A rascal's plot to get control of his ailing brother's fortune by marrying him to his own girl friend backfires when she falls in love with the brother, nurses him back to health. The rascal repents, redeems himself. . . . A contrived tale, with little to recommend it. **M**

**Good News** (MGM) June Allyson, Peter Lawford, Joan McCracken. *Musical* based on stage production of 1927, featuring old tunes, dances but making little effort to recapture other events and mores of the period. Typical story of cut-ups on Hollywood never-never campus. . . . Good songs, exuberant performances, with, for adults, rather weary stretches of pseudo-college doings between. **M,Y,C**

**I Became a Criminal** (British film dist. by War.) Trevor Howard, Griffith Jones. *Melodrama*. Demobilized pilot, fretful at inactivity, falls into petty black market dealings, is framed for murder, sentenced to life imprisonment, escapes to track down betrayers. . . . The British take to gangster films! Pursuit sequences realistic, suspenseful; settings convincing. Overall effect unpleasant. **M**

**I Walk Alone** (Par.) Kirk Douglas, Burt Lancaster, Lizbeth Scott. *Melodrama*. Gangster returns after prison term to find that present activities of his former cronies, though still illegal, involve too much high finance to make room for his simple strong-arm methods. But he wins with those methods, and audience sympathy is created for him as if he (strange phenomenon!) were a martyr deserving of consideration. . . . *Brutal* in the extreme, featuring most unwholesome people and attitudes. **M**

**Intrigue** (UA) June Havoc, George Raft. *Melodrama*. Blackmarketeering and attendant violence in postwar China. . . . Done in exaggerated manner of "Terry and the Pirates" and similar comic strips, this is not for a moment to be taken seriously. **M,Y**

**Merton of the Movies** (MGM) Virginia O'Brien, Red Skelton. *Comedy* based on old play about a naive young man, a movie fan, who seeks fame in Hollywood, is tricked into doing a comic burlesque of the romantic star he admires. . . . A slapstick effort that misses its chance to be good satire. Interesting in its picture of silent-film procedures. **M,Y**

**Panhandle** (Mono.) Rod Cameron, Cathy Downs, Anne Gwynne. *Melodrama* set in early Oklahoma. Reformed gunman backslides when brother is murdered, takes down his firearms again to seek vengeance. . . . Photographed in sepia tones against beautiful scenery, but just another western so far as story is concerned. **M,Y**

**The Sign of the Ram** (Col.) Peggy Ann Garner, Alexander Knox, Susan Peters, Phyllis Thaxter. *Drama*. A crippled stepmother's devotion to her family, finally revealed as the selfish, possessive indulgence it is, produces tragic series of events. . . . Good camera work, careful settings and sincere acting make film seem more plausible than its thesis—inadequately motivated, emotionalized and filled with silly stress on astrology—deserves. **M,Y**

**The Smugglers** (British) Richard Atterbury, Michael Redgrave. *Melodrama*. The "Judas" theme played out against techni-

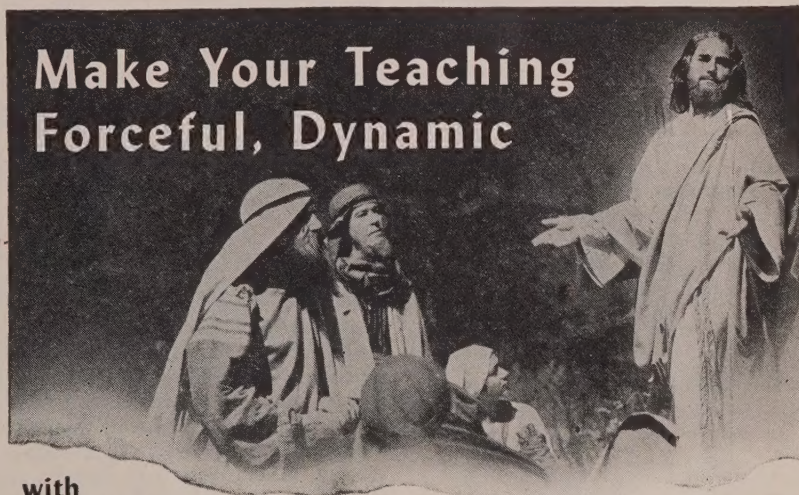
colored backgrounds of the Napoleonic era. . . . Some suspenseful sequences, but for the most part marred by unclarity of theme and action. **M,Y**

**This Time for Keeps** (MGM) Xavier Cugat, Jimmy Durante, Johnny Johnston, Lauritz Melchior, May Whitty, Esther Williams. *Musical* set against technicolored Mackinac island backgrounds, with youth, comedy, swimming fetes, operatic and swing music. . . . Spontaneous and good humored if slight in import, film is *pleasing* both to eye and ear. **M,Y,C**

**The Treasure of the Sierra Madre** (War.) Alfonso Bedoya, Humphrey Bogart, Tim Holt, Walter Huston. *Drama*. Three U. S. vagrants in Mexico join forces to hunt gold in remote mountains. They succeed beyond their most sanguine hopes—but before

they can return to civilization greed, avarice, brutality, selfishness play their part, and nature triumphs. . . . An *intense*, vividly acted story, written and directed with artistic integrity, powerfully depicting the demoralization which riches can work. Realistic in setting and characterization. **M,Y**

**You Were Meant for Me** (Fox) Jeanne Crain, Dan Dailey, Oscar Levant. *Musical*. Brash young bandleader, toast of the mid-west in 1929, marries one of his ardent fans. Comes the depression, and he tries futilely to hang on to his illusions even after they have to move in with his wife's family. It all comes out beautifully, however, to the tune of song hits popular at that time. . . . Film's *unpretentiousness* is an unusual asset for a musical, and the whole is pleasant, nostalgic—and very superficial when it tries to look at problems off the dance floor. **M,Y**



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# Editorials

## "You Can't Slice Up Life!"

THE GIRL in her late teens had the right idea. When her mother asked her for suggestions about a talk she had to give on boy and girl relations, the daughter protested, "Now Ma, you can't slice up life that way. You couldn't have taken me off into a corner and said, 'Now daughter dear, we are going to talk about the boys.' Life is all tied up together. I'll handle myself when with boys the way you have taught me to handle myself everywhere else."

The wisdom of this teen-ager is the same as that of a body of people who for some years have been busily engaged in Group Work. They have conferred and written papers and made reports about what goes on in the individual and in the small group to which he belongs. When an active leader in that movement sets down the four things that to him make up Group Work, he names three things that have concern only for the members of the group and then in the center of his program he plumps down this: "Development of the attitudes and skills involved in responsibility in the larger community."

"Why drag the community into this?" someone asks. Just because we are having a special number of this magazine on that idea? No, because life, the experience of people, drags in the community. Why did these people drag it into Group Work? Because life had pulled it in long before they were born. No man liveth to himself and no man dieth to himself. True. But neither does one small group, one "cell" of a dozen persons, live to itself. The forces that flow from life to life and bind them together do the same with groups both large and small.

One of the most illuminating insights in a recent book on group work and life<sup>1</sup> is in the chapter on workers' education. It says that the best education goes on not in classes for workers, pulling them out of life so they can enter a class, but in the activities of the labor union itself. For it is there that they have to face the purpose of their union, its place in the nation and its relation to the fortunes of their entire industry. Thus speaks the community and thus does it work its will

upon ourselves and our plans.

To set this problem and opportunity before every reader is the purpose of this special issue. Perhaps the editorial urge lying back of the plans of many months for this number can be best expressed in the letter to a writer: "We want every last person who reads this magazine to wake up to the importance of the community as never before. We must let nothing stand in the way of what we hope will be a real conversion for him. *He has just got to have something happen to him.*" And may that something be an awareness of this larger something that you can't slice up.

## "How Came She So?"

THE Atlantic and the Pacific had met. Two friends on one coast were discussing a letter from Deborah, a friend on the other. The writer, a wisp of a woman well along in her sixties who had weathered many a storm, told something of the resources of her life.

She wrote: "I have found out that one can crowd out a lot of headache and unhappiness and miserableness just as one can crowd out the better things of life. Busy hands help, also a certain amount of curiosity and interest in other folk, and above all in the wide variety of big and little, common and uncommon things out-of-doors. I suppose that is why I am content in N——, there is so much out-of-doors there. Yet there are a lot of interesting things in a small back yard too. I am a little like Kim, 'Dust is good and interesting.' Remember how he loved dust?"

The woman who wrote these words was born in the open country, and equipped with an eighth grade education only in a few subjects. Yet she lived in and loved the great literature of the world, brought to everyday life a wisdom that made people who knew the word dub her a philosopher, and from village life reached back into time, out into space and up to the divine to lay hold of the long tested sources of all great living.

The two friends thinking of these things, quoted to one another a colloquial saying, "How came she so?"

As they touched the question with reverence, one friend, tinged deeply with environmentalism, saw Deborah climbing a hill to sit with another wisp of a woman whose dark eyes glowed with the wisdom of the Autocrat of the Breakfast Table. He well knew as he did so that even if the second wisp

accounted for the first, she, the first, had had no such hill to climb. How explain her?

The other friend, steeped in the laws of heredity, said that Deborah must have been a philosopher because of being born that way. But she knew as she said it that if mile after mile of country road could have only one philosopher born on it in a generation, there was not much hope for the intelligent future of man.

Where now do these questions leave us?

They leave us with a *deep mystery*: Why, after the millions we spend on formal education in high school and college, do so few draw power from Kim or St. Paul? What is the key we missed that Deborah found?

The questions leave us with a *great certainty*: that we must stop seeking to find the laws of learning by studying pupils while they are being taught what they do not want to learn. We must begin to seek out what goes on in them when people and pupils teach themselves every minute they live because of loves for new wisdom that came to them we-know-not-how. Then if we could find out what that is, we would have in our hands an awe-inspiring power, terrible if used for evil, glorious when used for good. Then we would have something more powerful than the atom because of its being the only thing to master the atom. Then men would have in their hands the secret of making other men.

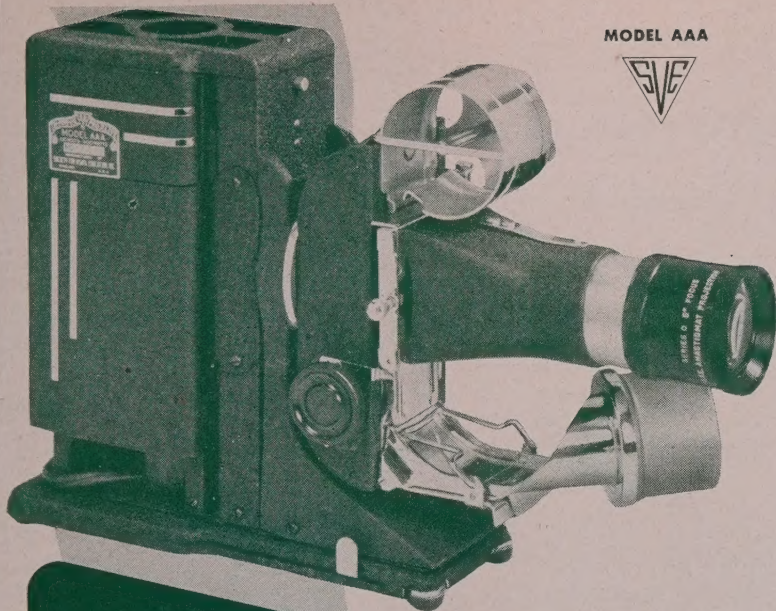
And these questions leave us with a *mighty hope*: the divinely gifted and guided humanity that went on from Franklin's electric spark to the wizard machines of today will go on again, this time on man's most daring adventure; will go far beyond our scant and scattered flashes of wisdom to the larger knowledge of what it is that drives man himself. And when that secret is slowly uncovered from the deep places where God's other revelations have waited to be brought forth, then shall come to pass what was written of old about some holy Kingdom coming down out of heaven, and it shall come, because of its counterpart rising in the hearts of men.

## Extra Copies Available

THE EDITORS hope that this special issue of the *Journal* will stimulate much study and thought regarding the place of religious education in community life. City and state councils could well circulate this number among committee members and use it as material for study groups. Extra copies are available and may be purchased in quantities of ten or more in one order for fifteen cents each.

<sup>1</sup> See "With the New Books" in this issue for review of *A Decade of Group Work*, (page 00.)





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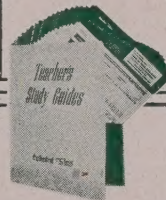
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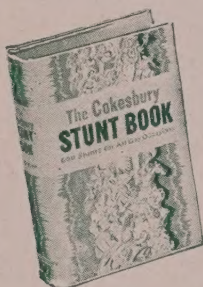
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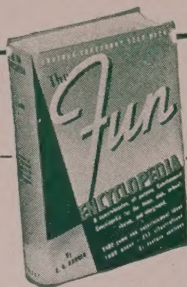
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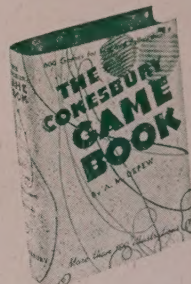
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